

2020-Eckhart-Tolle-Conscious-Manifestation-Aligning-with-One-Universal-Intelligence-Online-Course part 2 of 3

[Speaker 1] (0:00 - 7:49)

Evil, but of course it arises out of unconsciousness and the fight without you knowing it, gradually you are at the same level as those people. So that's very, can happen very easily. So let's come back to the meetings.

So to be intensely present is so that your state of consciousness is one of intense presence as you look around the room. So in intense presence, there's no reaction and you see everything for what it is. You don't personalize the unconscious behavior of another person.

You don't say what a dreadful person that is. No, it's not a dreadful person. It's just human unconsciousness in action, a manifestation of the current evolutionary stage of the majority of humans.

That's all, nothing personal about it. Manifestation of the current evolutionary stage of most humans consciousness, nothing personal about it. Oh, well, that makes it perhaps a little easier, but you don't have to tell yourself even that in order to be present, you're just present and you feel go into the body so that every cell of the body is alive with presence and you feel the aliveness in every cell of the body because otherwise the body and the emotion that lives in the body will react to this person's emotion.

It'll come from there if it doesn't come from the mind. Be in the body, the body's your anchor for presence and there you are as a point of presence in this room. And whether or not you say something or what you say or what action you take, I don't know because it can only come out of presence or whether you say anything at all or whether you just totally ignore this level of discourse that the other person is involved in and just continue presenting the situation what we need to look at.

In some cases, you completely ignore. In other cases, you might address this person and speak to the sanity that's hiding somewhere underneath the insanity. You might address that, that might work.

We don't know, but you will know what the right thing to do is or if there's anything to do in that situation. But it's vital to be absolutely present, especially in the presence of very unconscious people. Sounds a little contradictory.

I'm using presence in another sense. When you are very unconscious people around you, then it's extremely important to be highly present so that you don't get drawn in. And then something can happen, the situation can change.

And so you represent a different level of consciousness there. You can probably even,

I'm saying probably because I have little experience with it. You can probably even do it on the internet because the internet is full of things that have come out of very unconscious minds.

And so it is sometimes possible to just give your contribution as a conscious contribution that will contrast with all the unconscious, very negative or aggressive contributions of people, what they have said. And there's one person who says something that is, and a few people will respond to that and it might make some difference. So you're never attacking anybody, of course.

In any statement that comes out of consciousness, there's never, you're not attacking anybody. You might rectify a lie. You might rectify something that's totally false.

That's a different matter. In extreme cases, of course, if the entire room becomes wildly unconscious, you may have to remove yourself and you will find the right, when the moment comes, you'll find your body is getting up and you find yourself walking to the door. And it could even be that you never return to this office.

If you live in a very unconscious business environment or office environment, then it may be a place where no matter how present you are, there's not much that you can do. Perhaps we can affect one or two people, but if the entire, the collective energy field, because a company is also a kind of a collective entity consisting of all these humans. And if the majority of all of the humans are deeply unconscious, then you have a company structure that is deeply unconscious.

And the company has its own, is more than the sum total of the parts that make up the company. So it almost has its own ego identity. A company is an ego too.

Even a nation has an ego identity. So a company has an ego identity too. And it can do bad things that the individual human, although they are unconscious, might not be capable of doing if they were acting on their behalf, on their own behalf.

But if they are drawn into identification with the, I hinted at that yesterday too, last night, I believe. If they are identified with the collective, insane collective ego structure, then humans are capable of atrocities that as individuals, as individual egos, they would not be capable of. And this applies to, for example, also to cults and sects where people within the cult and sect, people are very honorable and helpful and loving to each other and give up their personal ego, but they have exchanged their personal ego for the collective ego.

And the collective ego with reference to the outside world is insane. So if you are in a totally insane environment, you may not, your presence may not be enough to bring about much change there. So there are certain environments that it is better to remove yourself from.

[Speaker 2] (8:00 - 52:45)

To begin, find your comfortable seating place. Or if you're lying down, you're welcome to lie down. But when you, if you're lying down, if you choose to lie down, please stay awake through this.

So if you're feeling tired, I'd suggest that you don't lie down. It's to sit up. And let's sit up nice and sort of as straight as we possibly can in a chair.

Having our feet flat on the floor, if you're sitting cross-legged, that's okay too. Just find your comfortable edge where you can close your eyes. Take a deep breath.

Maybe exhale with a sigh and just let your entire day go. One more time, deep breath in. And exhale, let it go and relax.

As you're seated, there's an awareness. The awareness that you are seated. The awareness with your feet on the floor.

Or if you're in another position, the awareness of just feeling the ground beneath you. And then there's the awareness of your breath. Don't try to change the breath, but just be aware of your breathing in this moment.

And just allow the awareness to take your breathing deeper. If thoughts arise, just notice them. And just let them float away.

And bring your attention back to your breath. And scan your body from head to toe, toe to head. Just relaxing every inch of your body.

Your brows, forehead, your cheeks, your jaw, your shoulders, your arms, your legs, your feet, your toes. Just become aware of the body. Notice any tension or tightness.

Then consciously choose to relax. If you're experiencing any tension or pain, just notice it. Drop the label, tension, drop the label, pain.

And simply feel. When you drop all labels, all it is is sensation. Again, if thoughts arise, just let them go.

And return your awareness to breathing, to the sensations in your body. Or perhaps you even hear some sounds. Just notice them.

Now let's bring our awareness to the inner body. That feeling of aliveness within. If you don't know what that feels like, don't worry about it.

Let's see if we can just feel it in our hands. So it might be best if you allow your hands to come up away from your body, so not resting on anything. And just hold your hands up in a relaxed position.

With your eyes closed, you can ask yourself, how do I know I even have hands? And simply feel. So let go of the label, hands, and just feel.

What does it feel like? Is there some tingling? Does it feel numb?

As soon as you label it, just let the labels go and continue feeling. You can keep your hands where they are, or you can rest them back down onto your lap. But keep feeling your hands.

And let's bring our attention to your arms. How do you know you even have arms? What do your arms feel like?

Your elbows. Your forearms. Biceps, your shoulders.

Breathing and feeling your arms. And if you can't feel your arms, don't worry about it. Just go back to your hands.

The hands are the easiest to feel. Now feel your hands and your arms together. Now feel your shoulder blades.

Feel your chest. Feel your belly. Feel a spine.

Your entire back. Feel your belly button. How do you know you even have a belly button?

How do you know you have a back? A chest. A belly.

A spine. So feeling your entire torso. And the lower lumbar up to your shoulders.

Feeling the arms and feeling the hands together. And bring your attention to your hips. To your buttocks.

To your hip flexors. How do you know you have a buttocks? How do you know you have hips?

And if you can't feel them, don't worry about it. Just go back to an area you can feel. And when you're ready, connect your hips, your buttocks, your back, your front body.

Your shoulders, your arms, and your hands together. And let's bring your attention to the legs. How do you know you even have legs?

How do you know you have thighs and knees and shins and calves? What do your knees feel like? What do your thighs feel like?

And if you're ready, let's connect your hands, your arms, your back, your front body, your hips, your buttocks, and your legs. And become aware of your feet. Your ankles, your heels.

Your arches, the tops of your feet, your toes. Feeling each toe. How do you know you even have feet?

And we drop the label. All there is, is just sensation. The sensation of the inner body.

Now let's feel the body from the shoulders down. Connecting your hands with your arms, your arms with the shoulders, your shoulders with your back, with the front, your hips, with your buttocks, with your legs, and your feet, and your toes. And bring your attention to your neck, to your head, your ears, your cheeks, your lips, your nose, your eyes, your eyebrows, the top of your head, the sides, the back.

How do you know you even have a head and a neck? Connecting your neck, relaxing your face, relaxing your entire body, and just feel. And remember, if you can't feel it, just go back to an area of the body that you can feel.

And let's connect your neck and your head with the rest of your body, and feel your entire body. Noticing and feeling the inner body. It's one energy field.

So there's this awareness, let's call it the outer forms, the form of breathing, the form of sensations in your body, such as tension, tightness, or pain. Thought forms. Forms of emotions.

Sounds. And even the form of your inner body. It's the purest life form, but it's still a form.

And there's awareness of these forms. And staying connected to your inner body, allow your awareness to take you deeper into yourself. In other words, allow awareness become aware of itself.

The dimension of stillness. Stillness. Formlessness.

Emptiness. That there's a potential for fullness. And going into this formless dimension, this stillness, is that peace that passes all understanding.

The peace before any form arises. And we awaken to that stillness. To that formless dimension that we can also call your soul level.

Your soul self. Unencumbered by any thoughts, any identities, anything. And that practice of staying connected to that inner body, to your soul self, is the practice to be able to bring that into your everyday life.

To find a way to have this in your everyday life. A life that is a constant pulling at you, constant demands. And it is essential, if we are to be our true selves, to be at one with life, to be at peace in this world, is to find that inner peace within.

You can still stay connected to this inner body and that practice is staying connected.

You can still be connected to your soul self. And gently, just slowly open your eyes.

Taking in the world of form, which is another dimension, kind of added and pulling at you to come out. To come out. But the spiritual awakening is to actually go back in.

It's almost like the reverse, to go back in. To go in. And to find that balance between inner and outer living.

This meditation will help you connect to the deep eye. When you are connected to the deep eye, you're able to manifest consciously, rather than unconsciously, through the ego. Begin by sitting comfortably with your eyes closed.

Surrendering all thoughts and emotions. Relaxing your physical body. Become aware of your breath.

And with each exhale, relax your body even more. Connect to the inner body, your chi, prana, or life force. Transcending time, for time is only a concept.

Be here now, in this eternal moment. The only moment there is. You are aware of the forms of this moment.

The form of your breath. Sensations in your body. The inner body.

Sense perceptions, such as the sound of my voice. The sounds in the room. And sounds from outside.

With the form dimension at the periphery, sense into the formless dimension. Stillness. Consciousness.

Awareness. Your presence. Sense deeper into stillness.

Your aware presence. Continue feeling the inner body. And sensing into stillness.

Once you are connected to the deep eye, a new way of manifesting would be to ask your soul, the deep eye, what does my soul want? What does the universe want to manifest and achieve through me? Then from an alert stillness, listen.

Without stillness, one hears the voice of the ego. Stop the ego chatter and impatience. Listen and wait.

Wait without waiting. Wait without expectation for a certain result or an immediate answer. Be still.

The answer will appear in its own time. In stillness, you allow consciousness, your soul, to speak to you and manifest through you in its own time. Feel free to remain sensing stillness.

Feeling the inner body. Remaining in meditation for as long as you like.

[Speaker 3] (53:51 - 54:26)

Welcome everyone to the Conscious Manifestation online course. My name's Tammy Simon. I'm the founder of Sounds True and it is my great joy and honor to be your host for this session.

We have some written questions that we think are relevant to very, very many people in the course. And we also have a couple of live callers who are queued up, ready to ask Eckhart Tolle their questions about conscious manifestation. Eckhart, welcome.

[Speaker 1] (54:27 - 57:04)

Thank you. Welcome everybody. I'm in Switzerland at the moment and you are wherever you are in the present moment.

So let's start by acknowledging the present moment. Becoming aware of the present moment, not only of the things that appear in the present moment, sense perceptions, perhaps thoughts and feelings, but go a little deeper into the present moment behind the thoughts and become aware of the essence of the present moment, which is consciousness itself. So right now you become aware of yourself as a conscious presence, not as a person, the conscious presence that is prior to the person.

And let's look at the first question now. Sammy.

[Speaker 3] (57:04 - 57:26)

Thank you, Eckhart. Here we go. How do you come to distinguish the difference between what could be called ego desires and what might be called true desires that arise from presence?

How do we distinguish the difference?

[Speaker 1] (57:29 - 1:17:56)

Well, that's a good question. I'm not sure if the word desire is the correct word or the most appropriate word to use in relation to presence. It's certainly the most appropriate word in relation to ego.

The ego has many desires. Presence itself may have a vision or an intention, but I wouldn't call it a desire. Well, let's see what the difference might be.

The easiest way to talk about this and to differentiate between ego and true desires endeavors and presence endeavors, just substituting words, is to realize that for the ego, the future is more important than the present. So when there's an egoically motivated

desire, the need to arrive at the future is very great. And all the steps that you take towards that end or that goal are considered unconsciously inferior in importance to the moment of arriving at the goal, at the desired outcome.

So that's perhaps the easiest way you can differentiate between ego motivated action and action that arises from a deeper level. So I'll repeat that again because it's very important. And you have to be very vigilant to detect this, the difference in yourself.

If the future is more important than the present by implicitly regarded, not that it's explicit, and you might not even know it, it's an underlying belief that the future is of greater importance than the present moment. And then all the action that you're taking in the present moment is there in order to help you arrive at this final future moment that promises something that is not here in the present. And that's not just the external outcome or the result of what you want to achieve, but it promises something to you, a more complete sense of self, a more complete identity, a sense of deep fulfillment or ultimate happiness and satisfaction in whatever form it might be conceived, recognition, abundance and so on.

So in order to know whether there is an underlying belief in you that the future is more important than the present, you need to be very alert because if you're not, you won't be aware of that. How do you know it? Well, you know it by becoming aware of your state of consciousness at any given moment, which means in the present moment.

What is the energy field behind what you do? The energy field, is there stress involved? Are there, do you frequently experience in relation to pursuing your goal, sometimes even thinking about your goal?

Do you experience negative emotions? Do you experience frustration, anger, resentment when obstacles suddenly appear in the form of unforeseen situations or people? Do you experience anger, frustration, stress, any form of unhappiness as you go about pursuing your goal, in which in many cases when action is ego motivated, the journey to desired goal, when it's ego dominated is actually not a pleasant journey at all.

So while you're engaged in achieving your desire, you're actually, there may be exceptions, but on the whole, you're not very happy because you haven't arrived yet. So because you're postponing your happiness, your fulfillment, your sense of completion to some future moment. And in the meantime, you are desperately trying to get there.

So while you're on your journey, you experience a succession of, not infrequently, unpleasant circumstances, all kinds of obstacles on your path, which are normal whenever you pursue something. And the more ego dominated your action is, the more obstacles you will actually find. And because your ego motivated reactivity, when an obstacle appears, you amplify the obstacle.

So what could have been a minor obstacle on your path in the form of a personal situation, by reacting against it, the ego reacts against it, becomes aggressive, defensive, whatever the ego does, it reacts. The reaction actually amplifies the obstacle and it's all an unconscious process. So when there's ego dominated action, you're likely to find not just the obstacles that are to be expected, in a normal, whenever you're engaged in any endeavor, it's only to be expected that, yes, you will.

And especially when you create something new, there will be blockages and obstacles, as I said, in the form of unexpected things that seemingly go wrong, situations, people very frequently don't want you to be doing what you're doing, that's normal. But when you're ego motivated, the reactivity of the ego gives further fuel, energy to these obstacles. So for example, the obstacle rise in the form of a person, your reactivity then creates further reactivity in that other person and something that might have been a minor difference of opinion or disagreement about what's supposed to happen, suddenly becomes something very big.

And this is, of course, connected to the fact that the ego continuously makes enemies, it loves to make enemies. So it will make an enemy out of every obstacle and by doing that, will amplify every obstacle, whether it comes from a person or a situation. So when your ego motivated, your journey becomes very, very difficult.

It's not pleasant at all. You might still through sheer willpower and obstinate perseverance, you might arrive at your goal after a very unpleasant journey during which you've made yourself and many other people around you unhappy. So you arrive at your goal and you arrive at your goal finally.

And then what happens is as the, to quote a course in miracles, loving quote, the course in miracles says, whenever you have achieved something, you can know whether it was ego motivated because when it's ego motivated, it does not make you happy. It's not fulfilling. Very quickly, the achievement is no longer fulfilling or even from the very beginning, the state of unfulfillment, which is the normally going state actually goes with you.

And because you're not, you have not become free of ego at all. In fact, the ego probably has become more entrenched as you were engaged in your battle towards that goal. And so you're even, when you achieve the goal, you're even more deeply entrenched in the ego.

Wow. And the, when you encounter obstacles and you're not driven by the ego, then you recognize it as an obstacle, but you face it in that state of alert attention instead of the state of reactivity. So no obstacle is regarded as an enemy.

And by that, you can tell, if you regard obstacles as enemies, then you know that there's ego behind what you're doing. But if you're able to simply face an obstacle in that clear

seeing, just face it, become alert and still, and see what the problem is or what this person is doing. And you're not, if it's a person, you're not, you're never dwelling on, let's say a person brought up something and did something to stop you or something perhaps not even intending to, but something becomes an obstacle in your path.

So you don't, you don't criticize it. You don't complain about what this person did either to the person or to yourself. It's all ego.

You immediately look at what the possibilities are instead of dwelling on what's gone wrong in the situation and complaining to yourself, to others, perhaps just in your mind or out aloud to others, complaining about this and why this is so bad. You immediately, now it implies continuously complete acceptance of the present moment. That's always part of a non-ego way of doing things.

You're always aligned with the present moment. And even if something unforeseen happens, you immediately align yourself with the present moment. This is what is.

And then you see what are the possibilities now. You're not complaining about what is. Another very clear sign that the ego is at work in you.

You are complaining about another person or a situation that you encounter. Uselessly, not complaining because your words are going to change something. No, you're complaining because the ego gets strengthened to complaining and the ego believes unconsciously and erroneously that by complaining about something, you can change the situation.

If you just shout loud enough, then something's going to change. Let's see the erroneous assumption, the unconscious erroneous assumption of every ego. It's a bit like you're stuck at a childlike state.

The little child just screams loud enough. Then the parents are going to run and do something about it. And many adults still have that in them and it's become part of their ego.

So the louder they complain, they believe the more quickly help will come. Of course, the opposite is true. The more you complain, the stronger your ego gets and the more you ultimately block yourself.

So when you're ego motivated, the greatest obstacle on your path ultimately is not other people or external situations. You yourself are the greatest obstacle to where you want to get to, but you don't know that. So this is how still millions of people still operate in that way.

And even collective entities, companies and so on often operate in that way. And occasionally, as I said before, occasionally they may achieve their goal, but they never

get a sense of finally having arrived and made it because then immediately they have to project some other goal or something goes wrong with it. And most importantly, the journey, which your whole life is that, your whole life is a journey.

And the journey is not pleasant when ego is operating. You're not enjoying the journey in your desperate need to arrive. The future is more important than the present moment says the ego by implication.

In your desperate need to arrive, you spoil the entire journey. And also then the power that is available to you, which is the power of life itself, the power of consciousness is greatly reduced. Yes, through sheer effort you can still achieve, but it's not an enjoyable task at all.

So if you are non-ego motivated, if presence operates through you, then obstacles actually become in most cases very quickly either circumvented or transmuted into helpful factors. Like a person who comes towards you with perhaps angry with you because you're trying to do something that this person doesn't agree with. Ego would react and therefore amplify the other person's unconsciousness and your own.

And presence will simply look at that and not complain and just see what the possibilities are, point out what can be done, not dwell and what cannot be done. So the ego does not transform another person's behavior into their egoic behavior, into their identity. So when presence operates, obstacles are not only not amplified, they are very often dissolved much more quickly or become unimportant through the power of presence.

So there's an enormous difference, but not only that, although it is true to say that whenever you're engaged in any endeavor, especially creating something new, obstacles will appear on your path. It's just in the nature of life that wherever you want to go, you find occasionally life is blocking your path by presenting you with challenges. Life and challenges are virtually go together.

You can't conceive of life without challenges. Every life form is continuously challenged and that's good. Another thing that happens when you're present, of course, then yes, you do still encounter obstacles, but they're not amplified, but you also encounter very often helpful things happening suddenly that you could not have foreseen that sometimes seem to be due to pure chance or due to just some luck or some helpful coincidence or synchronistic encounter or event.

And that's when that happens, you know you're on the right path because you get the feeling that something is supporting you as great as an energy behind what you do that is supporting you. And that's once you can sense that, then you know you're now aligned with the power of the present moment, with the power of now, with the power of presence. And then it gets much easier because once you can sense the energy stream of presence, then you are riding like it carries you.

And then sometimes great things can be achieved that you could not have achieved as just a simple person because you have transcended your personal sense of self and something far greater than the person is now operating through you. So one more thing, you cannot necessarily always very clearly divide whether an action is motivated by the deeper, comes out of the deeper presence or whether an action is ego motivated. It is possible that the initial impulse to do something might have arisen out of presence.

But when you start working towards your goal, it is possible that ego will come in at some point and try to take over. All of the initial impulse was good. It came from a deeper non-egoic place.

But ego can come in at any point and suddenly try to take you over again. And then the ego will want to run the show. And so you have to be really very alert so that you detect what energy is behind your words and actions, what the energy is, whether you're reactive or not.

So that when you're alert enough, you can get feedback quickly from events and circumstances. But to bring it all back to just the most single, the most simple thing is to say, beware when the future has become more important than the present, which of course is the fundamental error of the ego. And it's the one thing that makes life really dysfunctional and diminishes the quality of your doing in the present moment.

And by diminishing the quality, it also takes away the enjoyment of what you're doing in the present moment and thereby the enjoyment of life. Or it's really, the activity becomes completely pointless if it takes away the enjoyment of life.

[Speaker 3] (1:17:58 - 1:18:09)

Very helpful. Thank you, Eckhart. We now have a caller, Jeff, who is going to join our broadcast and ask you a question.

[Speaker 11] (1:18:10 - 1:19:29)

Jeff, welcome. Thank you, Tammy. Hello, Eckhart.

Hi, Jeff. Where are you? I'm in Phoenix, Arizona.

Oh, right. Okay. So many people approach conscious manifestation with something specific in mind, a clear vision of what they'd like to create.

And you've given the examples of a socially conscious business, a healing center and a work of art, perhaps a book. But some of us, and maybe it's many of us, don't have a clear vision or a specific calling yet, especially if in the process of awakening, the structures of our life have begun to crumble and we're no longer sure who we are in the world. What we do know, other than that the old ways are no longer working, is that

we're hungry to live a life that makes sense, a life that's a natural expression of our deep self.

We're just not sure how to get there from where we are. So how do we manifest a life that aligns our inner and outer purpose, a life of clarity and direction, a life where being and doing are one?

[Speaker 1] (1:19:31 - 1:32:05)

Thank you. Thank you. Very good.

I have a feeling your question may have some relevance to your personal life circumstances. That's possible, yes. The universe has two movements and that is reflected also in every human being.

One, we could call that the outward movement into manifestation. It's the movement creation of more life, more and more complex life forms, the growth of consciousness, the growth of the universe, life on this planet, how all millions of years gradually, the life forms on this planet have become more conscious and more complex. And the entire universe is in the process of continuously creating.

It manifests. Universe delights in manifesting. So that every human being also has that movement within them because you may often notice within yourself the desire to create, to contribute, and so on.

But the universe has another movement that's equally important in that it wants to return home to its source. The two are, there's almost a kind of tension between the two. There is the desire of the universe to come to a place of full awakening to its own reality.

It's the return journey, I call it sometimes. You have the outward journeys into creativity and manifestation. And there's a return journey into being.

And every human being has these two polarities within. One could call them the doing mode, the universe loves to do, and the humans love to do, and the being mode. You also want to just be.

And in a person's life, it would not be a fruitful life to be continuously engaged in wanting to manifest things in this world. I must do this, I must do that, I must create. There comes a time, there come time periods in a person's life when the return journey becomes more important than the outward journey.

When the awakening into being, into who you are in your essence, is more important than creating anything out in the world of form. So it's important to realize when we talk about manifesting, it does not always necessarily apply to your life. There are time periods when manifesting is good and called for, and then you must take up, you must

fulfill your task as a co-creator with the universe so that the universe can create through you, so you must not shrink from that task.

But there are other times when something else becomes more important, and that is the return journey, awaken to who you are in the essence of your being and go into that more fully. And for a while, creating outward forms becomes not very important. You just do enough to survive in the world of form, but something else has become more important.

And for a while, you don't need to manifest and create because you are called upon to be engaged in something that perhaps one could call even more foundational than manifesting and creating, and that's being, to awaken to the being that you are, which is inseparable. The essence of who you are is inseparable from the essence of the universe itself. So when you feel this, the journey home, as I sometimes call it, when you feel this call in yourself, you must respond also and not disregard this call and say, oh, I must continue to manifest.

I need to do this and do that. No, there comes a time when doing becomes of little importance, and that is a time for going into being. And you need both.

There are other times when the being mode and the doing have to be in some kind of balance. So even when you do create, the skill is the art of living is not to lose yourself in the outward journey completely, but the art of living is also not to lose yourself in the homework journey completely. That's true.

By refusing to do anything anymore, for example, by just saying, oh, I can't be bothered with any, I just want to go with it. You can't lose yourself completely, no. But there is a time in a person's life when being becomes vitally important, much more important than doing.

And this may be the case with you. I've had years, many years in my life when I was involved with very little doing because the homework journey was more important. And if the homework journey is foundational, it's the journey without time into the timeless dimension of yourself.

A journey without distance, one could say. So you probably know in the news in the New Testament, there's the story about Mary and Martha. I don't know, not everybody these days, I can't assume anymore that everybody has read those things nowadays, but in the New Testament, Jesus visits the house of two sisters, Mary and Martha.

They invited him and there are other people present too. And Jesus sits there and starts talking. And of course, whenever he talked, he would talk about the essence of the kingdom of heaven that is within you and so on.

So he started talking. Mary, the sister whose name was Mary, sat at the feet of Jesus,

listening attentively and going, ah, and Martha was busy in the kitchen preparing the meal. Oh, so much to do.

And then finally Martha got angry and she went to Jesus and said, can't please tell Mary to help me in the kitchen. I've got so much to do. I'm doing it all by myself.

Tell her to help me. What's she just sitting there? And Jesus said, Martha, Martha, only one thing is needed.

And Mary has chosen that one thing. Now that's interesting. What he is pointing to, the one, only one thing is needed, which means, the way I translate it, one thing is foundational.

And the foundation is the being mode. So if the foundation for your life is not the doing mode, you need it. The universe wants it, but that's not the foundation for your life.

The foundation is the return journey to go into being. And when Jesus says, only one thing is needed, he is saying that there's only one thing that is foundational and of absolute importance. And that is to be rooted in the being mode and to find your essence identity.

So that is, these two people, Martha and Mary, symbolize the doing mode and the being, the outward journey into manifestation, into doing, into activity, into creativity, creation in the world of form. And Mary symbolizes the being, the importance of going deep within to the essence of who you are and becoming conscious of that and thereby become deeply rooted in that. And that is the awakening to who you are in your essence.

And when the call comes in your life, then it is, would be a grave mistake not to obey it and to say, oh no, I must continue to be completely active in that, in that, in that. And sometimes you know that the call has come when life is taking things away from you. Sometimes things collapse around you.

Things go wrong with the structures around you, collapse or dissolve and something is taken away from you. And that very often means this is not necessarily, sometimes it just comes on impulse, but yes, it very often means that this is the time to go deeper, to not be concerned so much with the world of form, but more can be concerned with the dimension of being. So you must respond to this call that is vitally important.

And then the time may come once you are rooted in being, then from there, something can flow through you and become creative in the world of form. And then you can continue in the outward dimension of creating. So that really is, you need to be alert and have the wisdom to know whether it is a time for doing or whether it is a time for being, but there's no absolute separation of call between the two because if, let's say, let us assume that for you, this is a time for going into the being mode more deeply.

When you come out of that and you resume some kind of outward activity, become creative again, it is likely that you will not lose yourself anymore in the activity, but the activity, you will, because you've gone deeply within, the activity will be, you will be rooted in the essence of who you are. And from there, the impulse to do something will arise and it will not come from ego anymore. And then you can have a balance in your life between doing and being.

Nobody has a complete balance. Everybody's put a little bit more towards being or doing. Or another example, of course, before I finish with this, it's a little bit connected sometimes also to a person's age.

It's obviously a 20-year-old is less likely to be called to go into being than a 90-year-old, but it's not necessarily dependent on age because a 20-year-old could encounter certain very adverse circumstances early on in life. Sometimes even a child can encounter very adverse circumstances that could force them to go into the being mode at a very early age. Those are more exceptional cases.

So I could carry on talking about this for a long time because it is perhaps the most important and the most fascinating subject there is for human beings to know. Thank you very much.

[Speaker 3] (1:32:09 - 1:32:24)

Eckhart, we have another written question here. This person would like to know, could you please help me understand how these teachings on conscious manifestation relate to the spiritual teaching, thy will be done?

[Speaker 1] (1:32:27 - 1:42:47)

Oh, okay. Sometimes you find that, especially spiritual people, people who have a spiritual path and so on, they find it hard to reconcile taking action with the state of just acceptance or surrender. And some of them remain in a kind of state of paralysis for many years because they can't figure out what the universe wants me to do.

So they know they maybe feel called upon to do something, to act, but they don't know what. I'm not talking about people who are going into the being mode. Those are periods of time when doing becomes relatively unimportant.

But there are people who are in a state of semi-paralysis, so to speak, because they are waiting for some message from the universe or something coming into their lives that tells them what it is that they're supposed to do. Because they believe they can't initiate anything because that might come from the ego. And that perhaps applies to quite a few people.

Thy will be done really should apply to the present moment. So what the acceptance or

surrender to the is-ness of the present moment so that you have no reactivity against the is-ness of the present moment is, I would suggest, is what these words point to. The possibility of living in a state of non-resistance life.

And of course, life manifests always and only in the present moment. So thy will be done. What this thy refers to is up to you.

If you are theistically inclined, thy refers to God. Or if you are somewhat more just kind of spiritually inclined, some people could say the universe. And that can be interpreted in many ways, in whatever way life manifests around you.

Or the deeper intelligence that underlies all phenomena in the universe. So the sense that there is an intelligence that pervades all phenomena in the universe, every life form and everything in the universe. You only see what you see with your senses is only the surface appearance of things.

And behind that is a vast intelligence operating. That is the organizing principle behind the world of form and so on. So to be aligned with life is to be aligned with the present moment.

And that really is the key. And then if you are, in a state of inaction because of, not because you feel deeply called to go within, then there's no question here that you should follow that call. But if you feel there's already a connectedness with being in you, perhaps you've already feel you are connected with being, but you're reluctant to do because you don't know exactly what to do.

I would recommend that you, whatever it is that's the most obvious thing around you, observe that and see if you can, whatever gives you the most sense of aliveness or joy, if there's anything, to do it more fully and more completely so that you can get rid of this idea that what is it that I'm meant to be doing? The clearest answer to that is, wherever you are at this moment, that's where you're meant to be right now. Whatever you're doing at this moment is exactly what you're meant to be doing in your life.

By living in that way, you let go of this underlying inner resistance that otherwise accompanies you wherever you go and whatever you do, there's this little voice that speaks a lot or it's just an unspoken voice, so to speak, that says, do I really want to be here or am I meant to be somewhere else? Or when you're doing something, there's a little thing in your mind that says, should I really be doing, I shouldn't really be doing this, I should be doing something else, but I don't know what it is. That's, you need to be very much aware of that because that means you're not practicing what this dictum, spiritual dictum, thy will be done points to, which is to recognize that you need to fully be aligned with the present moment so that there's nothing left in you that tells you, oh, I don't really want to be doing this.

It must be something else. And often it's the case that people think this isn't big enough or this isn't important enough. I'm waiting for the big thing, the big break.

I'm waiting for something else. And by doing that, by being trapped in this mind pattern, they cannot be fully present with what they're doing right now. And that becomes a great obstacle because it's often the case, if you're fully present with what you're doing right now, even if it doesn't seem very important, it is more likely to deepen or to become amplified and become bigger and larger and affect more people and grow into something that you couldn't have conceived of before, simply because you gave your fullest attention to it.

Simple example, there could be many examples. Let's say you want to be a great actor, actress, actor. So you're trying to get a, you go to LA and you go to auditions and you have the big, in the meantime, if you're ego dominated, you haven't made it yet.

And so the ego would normally be not happy with anything else, except the thing that the big thing that you want to get to. So then like 90% of the actors living in LA get jobs in restaurants. So if you go to LA, in many restaurants, almost every waiter or waitress is an actor out of a job for the time being, but they're waiting for the break and that's fine.

But if in the meantime, if they could be giving their total complete attention to the doing of the present moment, the people they are serving, to give themselves fully to them, they would give their full attention, their presence, instead of being in the back of their minds, I'd rather be somewhere else. I'd rather be doing something else. That's an unspoken assumption in many humans.

I'd rather be doing something else. And that prevents you from realizing the power of presence, the power of the present moment, keeps you trapped in ego. So if you could give your fullest attention to what you're doing now, even if it's not the big thing that you have in mind, it could become the big thing, perhaps because you're so present, somebody says, oh, I'm doing an audition tomorrow, or come, just an example, because he's impressed by your presence.

Many miracles are possible when you bring your fullest attention to whatever it is you're doing now. So it's often a good thing to start with doing more fully what you're doing now. And even it might be something completely different that arises, but by being more fully in the doing now, the power can flow through you much more easily.

You're not blocking the power. So to be fully aligned with the present moment is the real, the meaning of thy will be done. So it's just wonderful.

So use it in whatever your life situation is. Where am I supposed to be right here now? What am I supposed to be doing?

Right now, I'm supposed to be doing this. I don't know about tomorrow, but right now I'm

supposed to be doing this, and this is what I'm doing to the fullest of my ability, giving it my full attention without any resistance.

[Speaker 3] (1:42:50 - 1:43:01)

Finally, Eckhart, we have one more live caller who's going to join us. We have Dean who is ready to join our question and answer session. Dean, welcome.

[Speaker 4] (1:43:02 - 1:43:51)

Thank you, Tammy. And thank you, Eckhart, so much for the work that you've done. It's truly changed my life, and it's just such an honor to be here.

So really, thank you. But yeah, so my question is, let's say that there is something that you really want to do. It feels aligned with your evolutionary purpose, and somehow you just feel that it specifically won't work out.

I was wondering, how do you tell if that's your ego, trying to aggrandize yourself with this great thing that you think that you should be doing, or that it might really not work? Perhaps, possibly, what if you're meant to do it and fail to learn a lesson? So I was just wondering if you could say a bit more about that.

[Speaker 1] (1:43:52 - 1:46:24)

Okay, well, well, it is, of course, possible that the ego may have certain ideas that are totally realistic. That is possible. Just, I mean, to give an absurd example, if I had a desire to, my ego said, oh, I want to be a great skier, or I want to be, I want to get the gold medal in the next Olympics in whatever it is, swimming, boxing.

I want to be the heavyweight champion of the world. So totally absurd. I could have, I was giving a very absurd example, but sometimes people have totally unrealistic expectations.

And then, of course, no matter how much you practice, if nothing is going to happen, you're condemning yourself to frustration. Because in the absurd example I gave, obviously, considering my age and my physical constitution, it's not totally impossible. Or anything else, that's one thing.

The older you get, the more limited, to some extent, you become. Nor am I going to be a great pianist anymore. It's too late for that.

So, nor would I want to. But I don't, I may want to question you when you say, I think you said, you know it's not going to work, but you still want to do it. Now, is that because in your particular case, is there something that is truly very unrealistic?

Or is it simply certain doubts in your mind that telling you, either you may not succeed,

or certain things in your mind that tell you that this isn't going to work. Is that a realistic way of looking at it? Or is it simply a mind pattern in you that operates that says it probably won't work?

Is that a mind pattern? Or is it a realistic way of looking at things? Okay.

[Speaker 4] (1:46:25 - 1:47:22)

So I guess the thing would be realistic to go for, but it just felt that the path that I was on was not going to work for me with the steps that I was taking. It still feels like the overall goal is something that could be attainable. But the individual steps that I was going towards, I could just tell that it wasn't right for me.

And I still went through it and I ended up trying and it didn't work out. And I'm still like hoping that at some point I can get through and eventually achieve this goal. But I was confused when I was trying because it seemed like, yes, I should continue down this path, but I know that I'm going to stumble.

And I couldn't tell what to do because of that.

[Speaker 1] (1:47:25 - 1:47:49)

So you already took steps towards it, some steps. And at some point you encountered obstacles and then you decided that it wasn't right for you or did you attempt to go beyond these obstacles?

[Speaker 4] (1:47:51 - 1:48:53)

Eventually what I ended up doing was just trying a different way of going about it. But it seemed like such a great opportunity at the time. And I was really enthusiastic and I just was so inspired to try this.

And it seemed like it could work, but as soon as I put it out there, the doubts started coming in and I was like, wait, this isn't the right individual step, even if in the long run it might actually end up working out. I am, for lack of a better word, like destined to fail right now. And it was the strangest feeling because normally when I get really inspired or enthusiastic and want to actualize something in my life, it feels aligned, but then it just didn't work.

And I just knew that it wasn't going to and I couldn't reconcile that.

[Speaker 1] (1:48:55 - 1:57:46)

Right. Well, it is sometimes the case that one might have an idea in one's mind of where one wants to be or who one wants to be in the world of form without realizing that the journey is not something that you would actually enjoy. There was a time when I didn't

know what to do and I applied for certain jobs here and there.

And because I thought, oh, that might be nice when I do now be, I can make a good living without realizing that those things would have been totally impossible and absurd for me to do. They were out of alignment with who I am and my inner being. I once applied to go into accountancy because I didn't know what else to do.

I had already graduated and didn't know what else to do. And I applied, I once got an interview at a bank in the city of London. City of London means financial district and it was a merchant bank.

And I had a good result in my finals. So they invited me for an interview and I thought, oh, merchant bank, that must be so great because they make a lot of money and they have a great life. I could see myself as a merchant banker, not realizing I would have been, I mean, I don't relate to numbers at all and I would not have enjoyed a moment of it, but I had in my, there was an image in my mind, oh, that would be a great thing to be, but I would not enjoy the journey at all.

And fortunately, of course, I didn't get the job. And even academic job, I applied to once to be a lecturer, lecturer means assistant professor at a university after graduating. And again, was invited to an interview.

In that time, I thought I was still, my intellectual path was where I was going, pursuing my intellectual path. But in the interview, there were five or six professors present and I started talking and what I was really talking about, it turned into kind of spiritual teaching. I didn't know that yet.

And finally, one of the professors said, okay, thanks for coming and now tell us, what do you really want to do? That was a wonderful awakening question because I suddenly realized this is not what I really want to do. And that's the question to ask yourself, what this professor asked me, what do you really want to do?

It's not an image of what you want to be one day, but what do you want to be engaged in doing? Because it's all a journey. It's a journey.

If you can enjoy the steps you're taking, then that's the right journey for you. If you cannot enjoy the steps that are taking you to your final destination, that destination is not a good one for you. You will not even be happy when you get there and you will miss the whole journey will not be a pleasant one.

So perhaps the most important question when you want to manifest something by able to enjoy the steps to watch because it's all steps, amen, which is always in the present moment. And if you can enjoy the steps and if you can enjoy them, then you can also cope with the obstacles that arise while you travel there. Then that's fine.

You don't need to, there's enjoyment. You don't, you're not discouraged by the obstacles. Now, if all you ever encounter on your journey is one obstacle after another, after another, after another, after another, then there could be a sign that it is not for you.

But it's very unlikely that you will be enjoying the steps anyway, if you encounter one obstacle after another, after another, after another. So you need to ask yourself, is that, would I really, will I enjoy the journey? And if you enjoy the journey, even if you never arrive, it doesn't matter because you enjoyed the journey.

Let's say you want to become a pianist or whatever. Even if you don't perform at the greatest concert halls, at some point you might, but even if you don't perform at the greatest concert halls of the world, you love the music. You love every moment of it.

You don't, I'm not so fond of the, what people call defer, I don't know, there's an expression, I can't remember, defer satisfaction or something like that, where you work for something and you defer the satisfaction because you have a goal. I don't think that's the best way to live. You have to be able to, to enjoy what you're doing at the present moment.

You can't enjoy it, then perhaps you can learn to enjoy it. Let's say you're studying for some subject or you want to, let's say you want to write a book and do you enjoy the writing process? Yes, you do.

When the flow is there, you enjoy it deeply. That's a good sign. Will you encounter obstacles?

Yes, every writer does. There may be external obstacles. Maybe it's not quiet enough where you live or they don't have quite enough time or there may be inner obstacles.

Every writer, even great inspired writers find that sometimes they get blocked and the flow isn't there. Those are obstacles that arise in every writer. But so then you surrender to this moment where the block is there, you surrender to that, still set aside a space in writing.

That at some point the flow comes back. And so you enjoy the doing. And even if you, if the book doesn't get published, you enjoy it or maybe just a few people read it.

When I was writing *The Power of Now*, I had no idea how many people would want to read it. And I said to several people, I know I have to write this and I'm doing it. And I enjoyed the writing.

Sometimes the flow wasn't there, but a lot of the time it was there. And if I don't publish it, I'll sell tomatoes. I don't know why I said that.

I'd say I'd become a tomato seller. It just came into my head and I said it several times. I probably would have done.

And there would have been nothing wrong with selling tomatoes. I would have enjoyed. And perhaps the book would have reached 20 people, 50 people and maybe helped them a lot.

Would have been great too. But because I enjoyed the journey. So ask yourself if you can enjoy the journey, then the rest will be good, fine.

And then perhaps you make another attempt, start again and see if you can enjoy every step, including the obstacles. The obstacles you may not enjoy, but you can accept and then transform them by your acceptance. Circumvent them, transmute them and so on.

It's all, it's a lovely adventure. Don't take it too seriously. It's just a play of form.

It's not who you essentially are. The foundational is the being, it's the return journey. So to be rooted in the essence of who you are is the foundation.

The rest is just, is the icing on the cake is the world of form, the world of manifestation. So if you don't take it too seriously, it gets much easier. But if you're looking for yourself in some kind of achievement out there, then it becomes deadly serious because you're not going to find yourself.

And very frustrating. It's not only serious, but frustrating. So it's, there's a playful thing.

Yes, intense energy can be there, but it's not deadly serious. It's playful. That's what I recommend.

[Speaker 4] (1:57:47 - 1:58:21)

Thank you. Yeah, I guess I hadn't considered before you were saying this, that when the obstacle actually did come up, it still was actually enjoyable. And I think that the problem that I have is that I sort of have this image in my mind that any sort of an obstacle means that I'm on the wrong path and that I'm doing something wrong, but it actually still felt weirdly right.

And like, I'm realizing that as you're saying it, that it still was enjoyable, even though it was a block.

[Speaker 1] (1:58:21 - 1:58:28)

Exactly, yes. So I wish you well and have another go.

[Speaker 4] (1:58:31 - 1:58:34)

Okay, well, thank you so much, Eckhart.

[Speaker 3] (1:58:37 - 1:58:43)

Eckhart, as we conclude this session, maybe we can spend a few moments in presence together.

[Speaker 1] (1:58:44 - 1:58:49)

Yes, very good idea. Starting now.

[Speaker 13] (1:59:40 - 1:59:40)

Thank you.

[Speaker 3] (1:59:49 - 2:00:41)

Hello, everyone. Welcome to our Conscious Manifestation 2020 live question and answer session with Eckhart Tolle. I'm so glad that you're here with us.

Again, my name's Tammy Simon. I'm the founder of Sounds True, and it is a delight to be your host for this session. Eckhart is broadcasting from British Columbia, while I and the Sounds True team are all joining from our homes in the Boulder, Colorado area.

We've received hundreds of questions from course participants, and we're fortunate that some course participants are joining with us here to ask their questions live of Eckhart Tolle. Now, please join me in welcoming Eckhart.

[Speaker 1] (2:00:42 - 2:06:41)

Eckhart. Thank you, Tammy, and welcome, everybody. I'm just wondering if it would be possible for me to see more people on my screen.

At the moment, I'm seeing Tammy and two, one person, I forgot your name, and a man with a dog. So I don't know if technically this can be arranged so that I can see more people. And in the meantime, we can be still and become aware of the present moment, become aware of the present moment, not only the manifested form of the present moment, but also the unmanifested essence of the present moment.

Those are the two dimensions, the manifested, what you can see and hear and so on, sense perception, thoughts, emotions, and underlying that, the present moment itself, which is the unmanifested essence. That unmanifested that we call here the present moment is actually timeless and is inseparable from who you are. So at the deepest level, one could say that you are the present moment.

And what that means, of course, is that you are the consciousness, the timeless space or consciousness within which all manifestations of life unfold. It gives rise to all manifestations. So when we manifest, the manifestations arise out of the unmanifested.

It's important not to lose touch with the unmanifested, which is the stillness, the conscious awareness or presence, because if you don't, if you're not rooted in that, you're lost in the world of manifestation. And then no, nothing that you manifest can free you or make you happy or liberate you or tell you who you are. So that's always important to bear in mind when we talk about manifesting.

The Buddha actually said, I'm not able to quote it verbatim, but it's a famous sutra. The Buddha said, there is the unborn, the uncreated, the unmanifested. If there were not the unborn, the uncreated, and the unmanifested, there would be no escape from the born, the created and the manifested.

In other words, you would be lost completely in the world. Wonderful sutra saying of the Buddha. I'm sure more or less literally he said that.

So something to remember. So let's see. Let's come back to the technical dimension of the manifested on my screen here.

Can we manifest more participants so that I can see them on the screen? That's our first challenge of manifestation.

[Speaker 3] (2:06:41 - 2:06:58)

Eckhart, you and I are going to have to work together on this one as co-creators here, which is the top right corner of the Zoom window on your screen. Please click where it says gallery view.

[Speaker 1] (2:06:59 - 2:08:06)

Oh, okay. I'm getting, I'm on my way to the gallery view. Just a moment.

There. Huh. Wonderful to see you all.

I assume that I'm seeing all of you. You're all live and present, except Travis, who is there with his dog, but he's not moving, but that's okay. And I see a nice landscape.

Diego Castellanos has a very nice landscape there. Everybody else is moving about.

[Speaker 3] (2:08:11 - 2:08:14)

Are you ready, Eckhart, for our first questioner?

[Speaker 1] (2:08:16 - 2:08:16)

Yes.

[Speaker 3] (2:08:18 - 2:08:28)

Okay, we have Celia joining us from Portugal. Celia, welcome, and please go ahead and share your question with Eckhart.

[Speaker 12] (2:08:29 - 2:08:38)

Hello, thank you for having me. It's an honor, Eckhart, you have shined such a light on my path. Thank you so much.

[Speaker 1] (2:08:38 - 2:08:40)

Thank you, thank you very much.

[Speaker 12] (2:08:42 - 2:09:26)

So my question is, if I'm honest, what I really want to manifest is of a spiritual nature, and I find this is the same for many on this path. But these spiritual intentions are not so easy to simulate in terms of feeling like we have already received or to visualize. Can you address how manifestation can be applied to spiritual yearnings, or is manifestation only to be applied to practical purposes while we work on our spiritual practice?

[Speaker 1] (2:09:27 - 2:41:11)

Thank you, thank you, good question. One important thing to be aware of is that you don't make the mistake of regarding spiritual realization, or being enlightened, or being egoless, or being in permanent conscious connectedness with source, whatever you want to call it, not to regard that as a state to be achieved. It's very easy to fall into that error of wanting to become fully awakened, for example.

And then you might say, this is part of the question, is there something I can do perhaps to manifest this awakened version of myself? So, if you have this intention or this image in your mind, you want to arrive at a fully awakened state, whatever else you want to call it, that will become a great obstacle, because spiritual awakening, or the egoless state, or whatever it is, cannot be achieved in the future. You would be creating an image that you then pursue, wanting to reach or achieve, and you won't achieve it, as long as you have an image of yourself that you want to achieve, you're striving towards that.

In other words, you make it into a goal, like everything else, things that you want to achieve in this world. But the one thing that you will not achieve by making it into a goal is this state of awakening, or being fully yourself is another way of putting it, being, realizing the essence of who you are. So, you will be striving away from the only place where it is accessible to you, and that's in the vertical dimension of the present moment.

So, for everything else, manifestation practices can be helpful, but not for realizing who you are, because you don't achieve anything, you don't attain anything by spiritual

awakening, that it's not an achievement, it's not an attainment, it's a realization, that means it's already here. So, if you look to the future for it, you miss the fact that it's already here, and you don't realize that that's the place where you haven't been looking, because you're looking to the future, and this is why I'm saying it becomes a great obstacle. If you look to the future for enlightenment, fulfillment, whatever it may be, that becomes the obstacle, and you won't find it and you will be striving.

Even you might be engaged in arduous spiritual practices, very determined to awaken, but you have in your mind a future goal that you want to achieve, you might not call it that, but underlying your practice is this assumption of arriving at a future goal, and that is the greatest obstacle to that realization, because what is future? Future is basically inseparable from thought, because the future exists only in your mind as a thought form. If any, I'd be very happy to listen to anybody who wants to prove me wrong, because then he would, somebody would come to me and say, here's a future, I have discovered it.

So far, nobody has come to me and said, here's a future, you are wrong, the future is more than just a thought form, and I don't think anybody will come. So now that means if you're looking to the future, you have a thought form that you are pursuing of yourself as the fully awakened one or whatever term you use. So you are pursuing a thought form in the future, which the inseparable future and thought, and then you reach the end of this incarnation and you become frustrated because you haven't found it.

Why not? Because the thought form or the future, the future self, prevented you from discovering what's already here, discovering who or what you already are. So it's a complete, it's a reversal of normal practice is yes, you need time for everything in this world in order to do this.

Any action unfolds in time for anything you pursue, you want to acquire something, achieve something, become good at something, all these things require time, yes. But the one thing that does not only not require time, but the one thing to which time is the obstacle is that self-realization. For everything else, you need time and that's fine.

But to find yourself, you don't need time. That is an amazing realization. The Buddha also had to learn that he didn't know that when he started off.

When the Buddha started off, he realized the unsatisfactory nature of normal human existence. He saw there's so much suffering and then you die. So he saw the unsatisfactory nature and said, there must be a transcendent dimension, there must be something beyond.

So for many years, he practiced seeking to find enlightenment, transcendence. And he practiced the most arduous disciplines with great teachers. He almost killed himself with the spiritual practice.

And after several years of spiritual practice, he still wasn't any further to his goal of enlightenment. And then he said, well, I've had enough of that. That by the way, is not a literal quote from the scriptures.

This is my free translation. He said, I've had enough. And he stopped his spiritual practice and he sat under three.

And then that was the big moment. He sat under three and suddenly the realization happened, enlightenment. What does that mean?

All doing came to a stop. He realized through the doing, he cannot achieve being. Being needs to be discovered, but not achieved.

So no matter what he did, he didn't achieve it because you cannot achieve it. You cannot achieve enlightenment. You can discover it.

It's already here. And when he sat under the tree, all doing came to a stop. All future came to a halt.

There was no more future. All seeking stopped. Seeking for an enlightened version of myself, basically.

That stopped. And then it happened. The realization came to him.

And that was the moment of enlightenment. So there's a deep lesson in that. Now, of course, some people say that the Buddha's search through spiritual practice was unnecessary.

You could say that. If he had realized before he started his arduous spiritual practice, if he had realized that that was unnecessary, not only unnecessary, that it was ultimately misleading, then he could have sat under the tree immediately. Okay, that's an interesting perspective on it.

But one could also say that he needed to go through that in order to realize the futility of it and then give up. The surrender only happened as a result of being frustrated with spiritual practice. So who knows whether one could say it wasn't necessary at all, or he had to go through it.

I have a way of putting this. And that is, the question is my answer to the question, do you need time for spiritual realization? Do you need time to wake up spiritually?

And my answer is, you need time until you realize that you don't need time. So you come to a point of the vertical dimension suddenly opens up. So one cannot really start.

Some spiritual teachers do that. They tell people there's nothing you can do. There's nothing you need to do about waking up.

You either wake up or not, or discover who you are. Very often it's not very helpful. It doesn't leave people.

And so I think the doing, it's helpful to do, to want to achieve this or that. Every human being needs to arrive at a point where the doing is realized as ultimately not leading to the ultimate goal or realization. But you may have to become frustrated several times, quite a few times before you realize that no amount of doing will ultimately lead to the realization of who you are.

In fact, the doing is the obstacle. But sometimes you need to go through that state of doing to fully realize that. So to pursue a state that you want to achieve is not to be encouraged, but to realize that there's nothing to achieve.

And who you are in your essence is already complete, full, perfect. In your essence, there's nothing that you could add to who you are. You're already one with God, to use that term, one with source, the source of all life.

You're already one with that. On the level of manifestation, there are many things where you could improve your life as this manifested being that you are temporarily. You can learn new things, explore new things, achieve, get, obtain.

And then of course it leaves you again. Nothing stays with you in the world of manifestation. It comes and then it goes.

So there's nothing wrong with doing and achieving and obtaining, but for realization, it's not helpful. It's a hindrance. So we come to the point of where doing and being are reconciled in yourself.

To reconcile in yourself the dimension of being with the dimension of doing. And that is the ultimate art of living, we could call it, that we need to learn or master is a reconciliation of these two dimensions in yourself. If you let go of all doing, then an important dimension is missing in your life.

It has happened to some people, some people who have had sudden realization. So they just lost all interest in doing anything. To some extent, it happened to me too.

For a few years, I lost interest in doing, and then I realized I'm still here and the universe requires me to do certain things. It requires me to do certain things. I could feel it and there was a pull and finally I had to do.

Now, the last part of my answer perhaps is, is there anything, any kind of affirmation? Could that possibly be helpful in realizing this essence of who you are? Could there be any affirmation that could be used as a pointer into the vertical dimension?

And yes, you could use certain affirmations. They don't express the truth, but they can

be a pointer. For example, there was an Indian spiritual teacher, Nisargadatta Mahavash, he had a little store where he sold cigarettes.

Not karmically the most beneficial job, but that's what he did. And he went to a spiritual teacher and the spiritual teacher said to him, you are not a person, you're consciousness. Sorry, he wasn't highly educated, but he listened carefully.

And then for quite a long, don't remember for how long, several months or a year or two, often in his mind, the thought would come, you are conscious, I am consciousness. I am consciousness. And this little thing brought about his awakening.

Not the words, but the words were pointers. The important thing is what the words point to. So the words, I am consciousness, what comes after the words is the realization.

It's not in the words. So I am consciousness. And then you stop, the thought comes to an end.

And when this thought, I am consciousness comes to an end, the realization that I am consciousness is suddenly there. And in that sense, a verbal pointer can for a little while, if you don't overdo it, be useful. I am consciousness.

Or you could say, if you want to have a little bit of a link with creativity, the infinite creative power of the universe is within me and one with me, because that is the unconditioned consciousness. The infinite creative power of the universe is in me and one with me. But then you have to stop the thought.

Don't carry on continuously, or you can say it a few times, but the important thing is to stop the thought. Then the thought is used as a pointer, not as some kind of explanation to believe in. There's no point in, I believe that the infinite creative power of the universe is within me and I'm one with it, doesn't help you unless it becomes a deeper realization.

The realization comes when the thought stops. You need to leave the pointer behind after you have used the pointer, you go beyond the pointer. And then comes a moment of just silence, but it's alive, stillness, alive, spacious stillness.

And then there's the realization. And then you can sense it, the truth of what the pointer said, you realize the truth of it, and then you don't need it anymore. And so that's a little bit like one could say, spiritual practice can also have that function.

You need to know all spiritual practice needs to take you to the end of the spiritual practice. It needs to take you to the end of thought. And at the end of thought, you don't fall below thought, you rise above thought.

At the end of thought, there's awareness. So that sense, the Buddha said his teaching, he compared his teaching to a raft. The raft, there's a river, how do you cross the river?

You build a raft, a boat. And this boat or this raft, you step in and it takes you to the other shore of the river. Once you've reached the other shore of the river, you leave the raft or the boat behind.

You don't need to carry the boat around with you after you've reached. Now, in this teaching of the Buddha, the other shore, the other side of the river, of course, means the dimension of being, the transcendent dimension, the realization of the essence of who you are, that's the other. This shore is the manifested in this analogy or in this parable.

This shore is the world of the manifested. The other shore of the river is the world of the transcendent. So the raft is something that you may use and then you leave it behind, you don't carry a raft around with you.

And so if you use certain pointers, yes, you can. It's best to find your own, that are simple expressions of who you are, who or what you are in your essence. So certain affirmations, simple affirmations, even, I just mentioned, I am consciousness, Nisargadatta used for a while.

You could even drop consciousness. If you want the simplest affirmation that points to the vertical dimension, you just say, I am. You don't even need to add consciousness.

It might be even better. I am. And after you've said, I am, sense what that means, but you've left the words behind.

I am, sense the deep meaning of those words. So in that sense, it can work if you use it for a limited time. And so you could say it's a manifestation practice that you could use, very simple, to discover the unmanifested, an unmanifestation practice.

But you don't have to. Some people, for some people it's helpful to use pointers and others don't need to do that. Another simple one, of course, is there's only this moment, for example.

There's only this moment. This moment is all there is. The now.

And then realize deeply what that means. And that's beyond concepts. There's only now.

When your mind is taking you to all kinds of unpleasant places, you can always, you come back to this, only this moment, there's only this. And the now, of course, is the opening into the vertical dimension. So you become aware of the present.

Whenever suffering arises, you don't want to manifest suffering, but millions of people on a daily basis continuously manifest suffering. But you don't want to. And so when you, the beginning of an awakening is the realization that you are manifesting suffering.

Of course, that's already an awakening there because if you're very unconscious, the blame for all your suffering is always elsewhere. It's never in your own mind. When

you're very unconscious, other people, the world situation, fate, God, destiny, your karma, your parents, the unjust system, whatever, all kinds of things, they're all to blame.

They cause your suffering. And you haven't realized that you are manifesting, your mind ultimately is manifesting. And in fact, if you tell this to a person who is not ready to hear that, they will get very angry, very angry.

But that realization, your mind, the unconscious mind manifests suffering. And when you discover that ultimately the suffering arises in your mind because your mind reacts to things, your mind creates a narrative that makes you unhappy. Not the situation, but the narrative that your mind creates around the situation makes you unhappy.

When you discover that, that's the first stage of the awakening is, oh, and at that moment, that's an amazing discovery that virtually all your suffering is created by your mind, amazing. And then you realize you don't want to manifest that anymore. And then you want to manifest something else.

But first, before you manifest something else, you need to stop manifesting suffering and a good way is bringing your attention into the present moment. This, what is my problem now? Nothing.

Nothing. What's wrong with this moment? This moment is as it is.

What's the problem? So bring your attention to now. Whenever you feel unhappiness arising, look at your mind and bring attention to the present moment, which always means the externals of the present moment.

That's a manifested dimension of the present moment. And then the essence of the now, which is consciousness, awareness, presence. And so that's how you stop manifesting suffering.

And then you can, if you want to manifest other things from once you have the foundation, which is the being, then you begin to work on the two levels. So you reconcile the two, the being and the doing in your life. And that's your purpose.

And you will not always succeed. It's you fall back into, usually you fall back into losing yourself in doing. And then you suffer.

And this unhappiness that arises, you can then use as a very helpful way of telling you, you've lost yourself, you've lost the present moment. And once you know that, you can come back. So let's leave it at that.

Yes, sometimes my answers are a little long, as you might've noticed, but there's so many things come in. Sometimes the questions that are going to be asked have already

been answered in one. Sometimes the one answer that might take 40 minutes is already an answer to several questions.

I don't know, we'll see. I hope this makes sense. Celia, Celia.

Yes, well, thank you very much. How do you say thank you in Portuguese? Muito obrigado, something like that, muito obrigado.

[Speaker 12] (2:41:13 - 2:41:15)

Yes, that's right, muito obrigado.

[Speaker 1] (2:41:16 - 2:41:16)

Thank you.

[Speaker 12] (2:41:16 - 2:41:17)

Thank you.

[Speaker 1] (2:41:17 - 2:41:18)

Thank you.

[Speaker 3] (2:41:22 - 2:41:35)

We have our next question. Eckhart, this is Sarah from California. Sarah, please join us and share your question with Eckhart.

[Speaker 10] (2:41:37 - 2:41:38)

Hello, Mr. Eckhart Tolle.

[Speaker 1] (2:41:38 - 2:41:40)

Hello, Sarah, hello.

[Speaker 10] (2:41:41 - 2:41:54)

If I may take a moment for this great opportunity and thank you for being my guiding light, my guru, my teacher, my hope in many moments of darkness and being the spark that awakened me and that continues to do so.

[Speaker 13] (2:41:55 - 2:41:56)

Thank you.

[Speaker 10] (2:41:56 - 2:42:47)

Thank you so much. My question for you today is, how do I, as an awakening soul, keep faith in manifesting global and personal love, peace and harmony at this time when there's so much chaos, corruption, fear, and a lot of hate, actually, and anger among the global population and among those close to me? In other words, how do I not fall into the darkness of fear and separation from my source, from my essence, and from separating from others and remembering that, as you say, it is not personal, it is not who they are?

How do I use conscious manifestation to achieve that? Thank you.

[Speaker 1] (2:42:47 - 3:34:07)

Thank you. Thank you very much. Thank you.

To use the term manifestation in a wider sense, one could say that you manifest the way in which you experience what you might call reality or your life. You could call it your life, you could call it reality. How do you experience it?

And to what extent are you dependent upon external conditions as far as your state of consciousness is concerned? How much freedom do you have? Can you live peacefully in a world that is, to a large extent, not peaceful?

And if that is possible, how do you do that? How do you not get drawn into the conflict and anger, egoic dysfunction of the world? Egoic, both individually egoic and collectively egoic.

Let's start by looking at, to some extent, it might be helpful as a starting point to differentiate between what would conventionally be called your life, this is whatever in your daily experience of people that you interact with, whatever you do in this world, work situation, family situations, meeting people here and there, going from here to all your private sphere, there's that. So you meet all kinds of people, some familiar people, some people that you meet briefly, have interactions with. Then you have, in this technologically advanced society, you have another, well, not everybody, but most people have another level of interaction with other people that also becomes part of what they call my life.

And that is interaction through technology. You interact through social media with more people than you actually know. This is the case with many people these days.

They interact with more people than they actually know in their normal everyday existence. You interact with all kinds of people that you've never met, not everybody, but most these days, because people use Facebook and they use Twitter and they use all kinds of things, that sending messages and so on. And on social media, you also interact with people in a different way that you haven't.

So look at then the third level. So we have actual personal contact with people and

whatever the nature of these interactions is, it could be, is it conflict-ridden? Is it conflict-ridden in your, or is there some conflict, but also a certain amount of harmony in your daily life?

Then you look at the other level of social interactions through the media, through social media. What kind of interactions do you have there with people that you might never have met, but nevertheless, you are in contact with them, you exchange what is the quality of that kind of interaction that you have? How much conflict is there?

How much negativity is there? And how much is there that is a manifestation of consciousness? You have to look at that.

Many people are, there are people, as I'm sure you know, there are many, especially younger people, but others too, there are many people in this world for whom the human interactions that they have through technology are much more important than the actual interactions they have with human beings. They interact through social media with countless people and the virtual world becomes to them more important than their actual surroundings. It's an amazing thing.

I don't believe that is a very helpful thing, but that's how it is. It's a huge challenge. So you have that level.

Then you have another level where you come in contact with the world through what we might call mainstream media. You get the news and you get commentaries. And mostly these days, the news and commentaries are mixed up, they come in one.

You can't just get the news anymore. Then you already have the news already embedded in a commentary. And you get, there's also that third level becomes also for many people almost more important than their daily existence with the people that they actually know and interact with.

Sometimes, of course, those levels can meet. For example, you're here in the news about people going into stores and not wearing their masks. And then there's a lot of upheaval about that and people get worked up about this and very angry.

And then you can see little clips of people shouting at each other because somebody is not wearing a mask. And then the other person is shouting something back. And to some extent, there can be that level and the person level can meet because 10 minutes later, you go into the store and you might witness something similar.

But, so your experience of reality or your world consists of these levels. So you have to look at these, I think I can perceive those three levels. First of all, it's important not to lose touch with the fact that level one, where you have actual human interactions with people in your daily life, which is relationships that you have, people you work with, people you meet casually, but actual human interactions, that really is the main part or

should be the main part of your life, should be that the actual living experience.

And so what I'm recommending is that you separate for see if you can separate those levels and look at the primordial level of your actual experience with human beings. Leaving aside for a moment, social media and leaving aside watching the news every day and all the other things connected with the news, whatever, leave that aside for a moment. It's important to see the difference.

So when you talk about negativity and destructiveness and all anger and antagonism and conflict everywhere, first of all, look at your life, your actual life, does that apply there? Or to what extent does that apply there? Because that's an important part of your reality is the reality that you create, that you manifest in your personal life.

That is primary, I would say, is that sometimes, of course, the reality that you see in the mainstream, the media, when you watch the news, sometimes the two meet, as I said before, they can meet. But so first of all, take responsibility for you take, you need to take responsibility for your life here on the level of personal interactions. That's where it starts.

And that's where you can do a lot of good and you can do harm too. Do you contribute there to human unconsciousness? Or do you contribute there to the awakening of humanity?

Every encounter with another human being, whether it's a person you've known for a long time, family member, spouse, whatever it may be, or whoever it may be, every interaction with, true interaction, not talking about social media, every interaction with another human being is important. What is the quality of your consciousness as you interact with actual human beings? Not ciphers on the screen, if they expressed an opinion and then you attack this, actual human beings, what's the quality of your life on that level?

And that applies even if we were living in a, even more the situation we are moving, experiencing certain amount of upheaval in the collective, that could be worse, it has been worse, it could get worse too, but I don't know whether we'll talk about that. A certain amount of upheavals in the collective, yes. But what I'm saying now would apply, I would still even say this to you, even if you lived in a war situation, I would say it's still very important, every interaction that you have with another human being is of great importance because the world changes from there.

So you begin that, do you emanate, do you have empathy, do you operate from ego or do you judge people? Do you judge, do you confuse people's ego and unconscious behavior with who they are in their essence? Or are you able to see the unconsciousness in certain people that you may meet and then look deeper, realize it for what it is, a dysfunction, a temporary dysfunction in a human being, and you can still have

compassion.

And do you emanate goodwill towards other humans, even humans that can't do anything for you? Do you have an empathy, do you feel their being and only feel their being if you can feel your own being and you can feel their being is a refraction of yours, you are this one consciousness, one being. So do you emanate goodwill towards others that you meet?

All these are important things to be aware of because that's where your world, that's the foundation for what you might call your reality, your world. So realizing potential, as the cause in miracles says, which is this cause for transformation, which some people find very helpful, but not everybody. Every time you meet a human, it says there, it's a holy encounter, a holy encounter.

I would add potentially a holy encounter because in actuality, in most cases, it's not a holy encounter, but potentially you can recognize the divinity, not just the humanity, the humanity is a conditioned part of every human being, that's the humanity. You see the humanity and every humanity is deficient and imperfect. Every human on the human level of being human, the humanity is very deficient and imperfect.

So you recognize that, but are you able to recognize what I could call, I rarely use that word, the divinity in every human? Because in every human, there's humanity, which is conditioned, mind, mental, emotional field. Are you able to see that without completely realizing, confusing this with the true identity of that human being?

Or are you able to see it and see beyond it? That means seeing beyond it means to recognize the beingness of the other, their essential beingness, which we could call their divinity. They are also, they emanate from this one source of all life.

All beings are emanations from the one source. And so you recognize that, and then it's a holy encounter. When you see more than the humanity, even though it may not be that easy, because the humanity may be quite overpowering in its negativity and destructiveness, but that's part of your spiritual practice with every time you meet a human being, to see their divinity and their humanity.

Then after a while, you see the divinity more than the humanity, so to speak. And this is why I use the English term human being, which we use because the English language does not have a word that includes both men and women. Traditionally in old books and so on, people use the masculine, all men, and they included women, but the women were never mentioned because English language doesn't have a word for man and woman.

The German language does, which is Mensch. Mensch means could be, is a man or a woman. But English, you have to say human being.

But I think that's a good thing because it shows the two dimensions. You are a human being. On the human level, you're a conditioned entity.

That's your condition by your past, by your culture, even by the language that you grew up with, by the parental background, all kinds of things. You are a human. And the human only is ego.

So there's a human ego. And then you have the being, the human being. Being is the unconditioned, the consciousness, the unconditioned consciousness.

So in your daily life, what reality do you manifest in your daily life on your personal, so-called personal level? That's an important question. Now, there's so many people in this world who pay relatively little attention to that level of reality.

They give more attention to social media and listening to and watching mainstream media. They're so absorbed by what's wrong with the world, they don't realize what's wrong on the foundational level of their own life. And they try to find some kind of solution up there, but they haven't even, there's so much unconsciousness in their own life.

So the foundation is, I'm not saying completely disregard things that happen in the world, but that is important too, but it comes next, it comes second. It doesn't, also does not mean your reality needs to be perfect. No, you, but you practice, you realize that it's, this level is very important.

And then is the world really on that level, the world, if you are relatively conscious and you're awakening or awakened, then you realize on that level, your world isn't that bad. In fact, you are improving the world because whenever you meet somebody, something, you emanate something. It comes through your words or your actual action, you help in some way, or you simply, they simply feel good in your presence because they can feel, they feel recognized.

They feel recognized in their innermost being. And this is so wonderful. So you bring a different, completely a different vibrational frequency into this world on this level.

So that's, that's something to deal with. And there, you have a, there's a lot that you can do there to live more consciously, and then you look at the other levels. Then how do you use social media?

How, to what extent is it taking over your mind? Are you addicted to it? How much time do you spend there?

Do you realize that, or do you still participate in creating false images or for example, on Facebook, people create images of who they are, how they want to be seen. And then they put out all these pictures of them. They are, and everybody's, most people fabricate

an image and they put that out.

It's part of the ego. Technology helps to, helps the ego to become more and more inflated. And then you get, you have more and more so-called friends, people you've never met.

100 friends, 200 friends, 300 friends. Who are they? I don't know, but it feels good to the ego.

Everybody loves me. They don't, they don't even know you. They like the image that you have presented.

And then many people feel bad about themselves because other people, they read other people's images. They see it's all a fabrication. So don't lose yourself in that world because you lose consciousness.

You can use Facebook, but in a real way, I think it's possible to use it in a real way without presenting some absurd image. Now, the next level is what's happening out there. What's happening in the collective.

And the way in which you mostly learn about it is through consuming the media, mainstream media. You use it either on television or on one of your devices. You learn about what's happening in the world and it doesn't look good.

In fact, a lot of it looks dreadful. And so now what's very important, what is the state of consciousness that you are in while you watch these things? To what extent do these things draw you in completely?

Are you aware, how much awareness is there in you while you watch, for example, mainstream media, news accounts, and so on? Do you realize what you are seeing? First of all, there are some people who select what's newsworthy.

They say, this is what we want to show people out of many, many events every day. A certain number of events are selected. Now they don't select, very rarely do they select anything good that has happened.

It's almost as if nothing good would ever happen when you watch the news. Anything good happen today? No, because it's not news.

Nobody wants to see it, it seems. The ego thrives on conflict. The ego, because it takes sides.

And by taking sides, it becomes more inflated, the false image. So the news, then they focus on the most, I'm not saying these things do not happen, but they focus on the most dysfunctional aspects of human interactions. And by focusing on the most dysfunctional aspects of human interactions, they amplify the most dysfunctional

aspects of human interaction.

And this is not easy to see that they actually contribute to the unconsciousness. First by selecting all the things that are bad and presenting them, and then out of those things, they focus on, take a few things and focus on that. And by focusing on one particular type of dysfunction or unconsciousness, they amplify it.

And I don't think they even know that this is what they are doing. They are in the grip of unconscious forces. They're in the grip of unconscious thought streams, collective energy.

Humans don't realize that thought streams to a large extent are collective. And thought streams, they live in you and through you. They are like energy formations that use your mind.

And these energy formations, you absorb them from the collective when you watch media. And ultimately, every thought is an energy formation. And now, everybody has experienced occasionally, some thoughts can become obsessive.

Some people, it could be a melody that doesn't come out, doesn't leave your mind, or you have some kind of thought, can't stop thinking about this. It goes on and on. So this can happen, but on a much larger scale, huge groups of humans can be taken over by certain collective thought streams.

And they don't even know that they are being taken over by certain, and usually very negative and destructive thought streams. An entire country can be taken over by, it happened, for example, let's say, Maoist China. When Maoist China, like for several decades, everybody got taken over by particular, everybody said the same thing.

Very destructive behavior, parents would denounce, children would denounce their own parents for having said the wrong thing. And would be taken away to prison. The most absurd things, at the height of the Cultural Revolution, they would even, they would tear flowers out of the parks.

They said, flowers are bourgeois. We don't want any flowers. You must get rid of flowers.

The most absurd behavior. And millions of people, all dressed in the same way, all holding up a red book and shouting the same thing and believing in it, not realizing that they are possessed by an energy stream, a collective mind form. And then they come out of it.

Now, it's no longer, China has grown a lot. It's no longer in national socialism. In Germany was a similar movement.

Soviet communism in Russia was similar. These are collective energy streams that

people, they possess millions of people. But people are so identified with it because they are spiritually totally asleep.

They don't know who they are beyond those thought forms. And so when you watch the media, you have to be careful that realize how this functions. Yes, these things are happening, what they preserve.

And many of these things are not good. But first of all, you get a considerably distorted view of what's going on in the outer world. First of all, for the very fact that all they focus on is the worst aspects of society, of what's happening.

The most dysfunctional things are newsworthy. Many good things, because continuously millions of good things happen, people helping others. Many things happen, but they're not usually reported.

There would not be news. There was a time, a funny story just remembered. When in England, when the BBC first started, they had the first, they had daily news.

Once a day on the radio in the 30s or whenever it was, the first newscasts on the radio, BBC. Now, that was, those news were still relatively uncontaminated. Of course, already, yes, they selected certain items, but it wasn't sensational and so on.

It was, they tried to be as objective as possible. And one day, the news reader said, it is five o'clock, here's the BBC news, and said, there is no news today. It actually happened.

It was in the early days of broadcasting. There's no news today. Well, how wonderful, let's celebrate.

No news. Can you imagine that's CNN? The Situation Room on CNN.

There's no situation today. Let's all go and be happy. That's just a little aside.

But, so when you, yes, of course you want to be informed. It's good, you want to know what's going on in this world. And some, perhaps you can help in some way integrate the larger issues that are happening in this world.

Perhaps there's something that you can do. But first of all, the important thing is, when you consume these new mainstream news, be aware that it is a distorted view of reality. It's distorted because first, they select dysfunctional unconscious behavior as most newsworthy.

Second, it's also distorted because there's already, once they have selected out of those things, they amplify certain things, give it special attention that it gets blown up. And then it's not just reporting. The reporting of the news is also interpreted as they are reporting it.

It's not just the news, it's they're already giving you their perspective. It's seen through their eyes. If you're slightly different, if you will look, CNN has their way of, Fox News has another way of showing their perspective.

And so they also, they create further events by amplifying very unconscious behavior. They create further events in this world until they don't even know that that's what they're doing. But the important question is, are they drawing you as you watch and consume?

Are they drawing you into unconsciousness while you watch and consume? Are they pulling you down? Are you able to be aware as you watch so that you don't forget the connectedness with source or consciousness, are you, do you know that you are aware and don't get completely drawn in, feel?

What you are watching is human unconsciousness happening. It's not the totality of what is happening. It's you're seeing a partial view of the most unconscious things happening on the planet at this time.

I just have to draw the blinds and sun is shining in my eye. Right. So it's important to know that.

And then the question is, are you able to stay conscious, to realize it for what it is, to realize, yes, these things are happening, but also it's a distorted view of reality, yes. And what is most likely happening right now, we need to be aware of that. It is true that there is an increase in the collective at the present time.

Of what we might call dysfunction or disorder or even chaos, disruption. We are entering, or we have already entered collectively a time period of collective disorder or disruption or chaos. There are time periods that they fluctuate.

There's always there. It's true that the media, the media actually is part of it. They don't just report it.

They amplify the disruption and the chaos, unfortunately. I'm not blaming anybody there. Some people say there's all some evil plan behind it all.

Maybe there is, who knows some conspiracy theories, maybe one out of 10 conspiracy theories that actually be true, but we don't even need to go there. The fact is that the mainstream media is part of the disorder that is increasing disorder in this world. And my feeling is there's more to come.

So be spiritually prepared, very important. Be spiritually prepared so that you do not become part of the disorder that's happening. And increasingly, I believe, going to happen even more in this world.

We are moving, the world always moves between order and chaos. There are two polarities. You should always strive for order.

That's important in your life, in the world, but realize the world for its evolutionary progress also needs chaos, periods of chaos and disorder. And out of chaos and disorder, a new order develops. And so there's a gradual evolution of consciousness.

When there is disorder, there is a regressive movement, which means most people become relatively more unconscious. And in the present time, anybody who is not awakening even to some extent spiritually will be drawn into deeper unconsciousness because they become part of the collective movement towards disorder or chaos when structures dissolve. And that is a challenge for humans.

Now, especially for you, everybody I'm talking to and many others, of course, it is your challenge to stay conscious while this is happening so that you do not become contaminated by the collective negativity and unconsciousness. It doesn't mean that you necessarily need to completely withdraw from the world. You can still attempt to the best of your abilities to create a better world.

If you have whatever your sphere of influence may be, see if you can bring in more consciousness into whatever you do, whoever you're in contact with, be a bringer of consciousness. You bring consciousness into an unconscious world without creating some mental conceptual image, I am the bringer of consciousness, then you're lost in ego again. But be prepared for increasing challenges in the collective.

Do not be drawn into reactivity. And do not be hypnotized by these events when you watch what's happening in the media and so on. Stay present.

What you're watching is an evolutionary story. Humanity is displaying, probably entering a regressive period as they sometimes happen before there's a further awakening of consciousness. We perhaps, I'm not for sure, but there's a good chance we're entering a regressive period, which is perfectly fine.

It's what you're watching is the evolutionary growth of the human species. And so they are manifesting whatever behavior corresponds to the particular stage in the evolution of humanity. And the evolution is towards more consciousness.

That's for sure. So don't lose yourself, be present while you watch. And don't watch too much, just watch enough to know what's going on.

But don't be hypnotized by the media and so you can't stop watching. Very important is don't be drawn into the unconsciousness, for example, by regarding certain groups of people as enemies of your dehumanizing certain groups of people by calling them this, attaching certain labels to certain people. The dehumanization, of course, racism is one example of dehumanization when you attach mental labels to a group of people and you

egoically identified with these mental labels.

So you're imposing collective identities on other humans and you completely, it's a deep form of unconsciousness. So there are many ways of you can even demonizing other groups of humans in the collective, very dangerous things that, but it's unlikely that this will happen to you, but it could if you're not careful, if you're not alert. So be present and see it for what it is.

Don't be part of it, but do not necessarily refrain from taking conscious action wherever you can, even conscious action if you're engaged in social media, be careful that you're not drawn into anything reactive from social media, you don't attack other people on social media that was very unconscious. You can present a viewpoint, you can present an opinion, an alternative viewpoint, whatever it is, but stay conscious in all your interactions. So the greatest challenge is in an age when there is a growth of temporary increase in unconsciousness on a collective level, your challenge is to stay conscious as a human being who is conscious while this happens.

And I therefore recommend on a very practical level, next time you watch the news, while you watch the news is be aware of yourself, your presence, your awareness while you watch so that you don't lose touch with the deeper level of who you are and see that these are, see that yes, it is a distorted view of reality, but yes, these things are happening, but nevertheless, it's not the totality of what's happening and it no longer has the power to draw you in, to make you unconscious, it has a gravitational pull, the media, social media too has a gravitational pull and you're not careful, you go, and it's, you notice when you watch it and you're not aware, your mind stops, you're not thinking, so your mind gets completely taken over by what you're watching, all the words while you're watching, you're not thinking your own thoughts or very rarely and you're just, so your mind gets completely taken over, it's quite dangerous.

So, but this cannot happen if you're aware, how do you, how are you aware? Well, one way that I recommend is if you find it difficult, be aware of the inner energy field of your body, the inner body, as I call it, incorporate that into your sense of presence, so every, you're present with every cell of the body and then you can watch and then you realize that which is beyond all the unconsciousness and it's in you, it's also in every one person that they don't know it, it's in every human, but so you can remain peaceful even while the world is chaotic, that's a challenge, I'm not saying it's not a challenge, but you, this can be a huge, and the world needs that, of course, it needs that, especially in periods of chaos, it needs a certain number of humans who remain essentially at peace, they remain peaceful, they don't contribute to the chaos of the world.

So let's see, we're moving into very interesting times and there's nothing to fear if you are in touch with who you are, who or what you are, on that level, there's nothing to fear because ultimately what people are afraid of is death and death, of course, is assured to

the physical body, will dissolve, but find death before death finds you and then there's nothing to fear, how do you find death before death finds you? Well, by dying to the mind created egoic sense of self, that is a conceptual identity and by dying to that, you realize your essential identity, which is pure consciousness and that essential identity, Jesus called it eternal life and in Buddhism, eternal, of course, means timeless, eternal life, in Buddhism, it's sometimes called Amaravati, which means the deathless realm, which the dimension of the deathless, the dimension where there's no death, that's a wonderful description, that's the transcendent dimension and it's your mission in this world is to awaken to that and then you'd no longer fear things in this world. In 90 years from now, let's say 100 years from now, everybody who is alive on this planet will be gone and it's short-lived, the life of the human is short-lived, but the being, the being is the timeless dimension of who you are, it's who you are beyond form and then you can watch the news, not being fearful and then even if some huge disaster were approaching, it wouldn't matter that much because you know that everything that we perceive here is one could say the surface of reality, all the things you perceive with our senses is a surface dimension and underlying that there is something deeper, it's like the surface of the ocean and the ocean, don't just live on the surface of the ocean as a little ripple but realize you're not only a ripple because the ripple is going to die soon but more essentially you are the ocean but the ocean would not have realized its own essential identity if it hadn't first lost itself in the ripple identity and this is why the Buddhists say, if there were no illusion, there would be no enlightenment so even that is all part of the evolutionary process which is so vast, we cannot possibly understand it through the mind, perhaps this is enough for today, I'm sorry I've only answered a few questions but ultimately the answer to the essence of every answer is always the same as you might have noticed.

[Speaker 3] (3:34:10 - 3:34:27)

And thank you both to Sarah and Celia for your very good questions, brought out such depth in our session this evening and of course, thank you, Eckhart, shall we end in a few moments of stillness together?

[Speaker 1] (3:34:29 - 3:37:36)

That's an excellent idea, three moments of stillness right now, be aware of the people you see on the screen, they are points of consciousness and you yourself are a point of consciousness, the one consciousness, assuming form, different forms and so you are that one consciousness, ultimately, I should be saying not you are but I am the one consciousness, there's only one I, there's only one I and I am that one I, there's no you, there's only I, you are I. And so for consciousness to become conscious of itself is very joyful when you feel yourself, you become aware of being, you become aware of awareness and there's joy in that, being, consciousness, joy, or as they say in India, Sat, Shit, Ananda, being, consciousness, joy. Thank you, thank you, everybody.

[Speaker 3] (3:37:39 - 3:37:42)

Thank you, Eckhart, thanks everyone for being with us.

[Speaker 1] (3:38:04 - 4:56:24)

So apart from money, the problem areas for many people are relationships, intimate relationships and physical body, the health or lack of health of the physical body. Life will challenge you always somewhere. Life is not easy.

Life is difficult for everybody, for every life form, which by the word difficult, I mean, it's challenging. And whether the challenge comes to you through some form of limitation to do with financial limitations or limitations of the body, what the body is able to do or illness of the body, or the challenges come to you in the form of other people. So don't, even if you're very good at manifestations, the challenges will always come.

It's important to realize that it is not happening normal when things don't go according to your expectations. There's a lot you can do by conscious living, by eliminating negativity as much as possible from your mind. But there's a lot you can do and coming aligned with the present moment.

It will improve your life immeasurably, but you will still get challenged by situations, people, and possibly your body, because eventually your body grows old and it'll fail somewhere sooner or later. It's important to have a right relationship to challenges. Because if you don't realize the challenge is an essential part of being here, then you think something is wrong when something goes wrong in your life.

Relationship, money or job situation, living situation, health situation. And so let's look for a moment at the body. The normal way of the body is to be harmonious coordination of all the various, countless functions of the body are being coordinated by an underlying intelligence.

It cannot be otherwise. The complexity of the body is only understood, only fractions of it through medical science has been around for quite a while, but even now we only understand a fraction of how the body actually works. And we continuously discover new things.

There's an incredible intelligence there at work, but you can't see that intelligence. It underlies and it coordinates, it sustains the physical vehicle. It holds the molecules, atoms and molecules together.

So the body is the surface phenomenon. The physical body that you see is a surface phenomenon. The important thing in healing is to be able to sense that which underlies the physical vehicle, which is that intelligent energy field, which is an aspect of universal intelligence.

You cannot see it. You cannot look at it under a microscope, no scientist has discovered it. And yet when it's gone, immediately the atoms and molecules of the body that on an atomic level begin to go their own way.

They're no longer interested in being together. They become dispersed. The vehicle, the physical vehicle dissolves.

When you look at a dead person, a dead body, and you realize then that that person isn't there anymore, there's still a resemblance, but the being that you knew, the loved one, isn't there anymore. So he or she never was the body. He or she always was the invisible being behind the body.

As the famous line in the book, the Little Prince by Saint-Exupéry says, what is essential is invisible to the eye. Whatever is essential in this world is invisible to the eye. That implies not just the eye, not just a visual sense.

You cannot detect it with any of your senses. It is not perceivable, detectable in the sensory realm. And every human being is mostly invisible.

All you see is the surface phenomenon, which is the body, begins with your thoughts. They're invisible. Your emotions are invisible.

You sometimes see traces of what is going through a person's mind in a facial expression or an emotion. You can see the facial expression or bodily posture betraying what emotion is active, but the emotion itself or the thought itself is invisible. And then you go deeper and you get to the consciousness that is the essence of that person that's invisible.

So for bodily healing and sustaining the body as much as possible for as long as possible, at some point, as you grow older, at some point, the body will begin to show signs of decay or begin to fail here and there. In the meantime, since we're talking about conscious manifesting, can that help in healing the body? And can it help in sustaining the body in a healthy condition?

To some extent, perhaps, to make certain statements that all the functions of the body are working harmoniously together, that to certain statements or affirmations that the intelligent energy field that's sustaining the body is not encountering any obstructions and healing and sustaining your body. And those similar affirmations can be helpful, especially if while you say it and after you say it, you can sense what it is that you're talking about. And here again comes the face, which really means, face really means to be in touch with a power that underlies the affirmation that the affirmation points to, and that's the face.

So when you talk about the intelligent energy field that sustains a body, that is shining through the body, that is cleansing the body, that is pervading the body, and it's keeping

the body healthy, or it's healing the body. And as you speak, as you make that statement that your body is being healed, your body is healthy, is being sustained by that vast intelligence that coordinates every function of your body, as you speak those words, you can actually feel how your body is being energized, which means you feel the underlying invisible energy field more strongly than before. And the more you feel it, that means the more it manifests through the physical body, and the more it is able to function and keep the body in harmonious state.

There are, nobody is totally immune from illness, so their illness can have different causes, many different causes. So don't fall into the error of misinterpreting the arising of illness, some kind of malfunction in your body, and then misinterpreting as something that you have done or failed to do, that sometimes in new age terminology, when you have a disease, people ask you, why did you manifest that? And that becomes very problematic if somebody, or you ask yourself, okay, I have a flu or I have something more serious.

Oh my God, I manifested that. How did I manifest that? Or somebody else asks you and then you feel guilty.

There have been spiritual teachers who, good spiritual, very good spiritual teachers who talked a lot about healing of the body as an essential part of spiritual realization. And some have put somewhat too much emphasis on physical healing so that they even had to deny when they fell ill, the teachers, that had to be kept secret. And this is a sign that there's an imbalance there.

The physical body is always susceptible to all kinds of influences. You do the best you can. If something goes wrong with the body, then it becomes doubly important not to judge or to say you created it or anything like that.

You don't need to figure out why this is happening to you unless you ate the wrong food or made serious mistakes in nutrition. But just be with the condition that is, let's say you're ill, whatever it may be. It's been found that the one, perhaps the most effective healing thing you can do is to surrender to what is, which does not mean surrender to what you call the illness.

Surrender means acceptance. The acceptance initiates the healing power. Whether or not you want to amplify the acceptance by using certain words, certain statements is up to you.

The foundation for healing is you accept this moment as it is, and in this moment, the so-called illness may manifest either as pain or as discomfort or as some kind of disability. And this is what you surrender to. You never surrender to the idea of illness.

So you don't say, oh, I must surrender to the fact that I have this, or whatever the name

the illness has. I must surrender to the fact that I have, or even worse, you say, I must surrender to the fact that I have this incurable condition. That's not it.

That doesn't work very well. All you surrender to is the present moment, whatever the body manifests in the present moment. That's what it is.

With that surrender, any kind of surrender, immediately a little bit of a doorway opens a little bit towards the transcendence, and that's where the power comes through. So first, you don't deny the illness, but you also don't dwell on this concept of illness and build an identity around it. As is done, the ego will use anything for an enhanced identity.

And if in the absence of other things that it can use, it will happily or unhappily use the idea of illness, which then becomes incorporated into your sense of self, especially a prolonged illness, becomes incorporated into your sense of self, and then you become the sufferer of such and such an illness, and that becomes part of your sense of who you are. And you are given a lot of attention. Important people, doctors, physicians, nurses, give you a lot of attention.

You become quite important. And the ego loves that because perhaps it didn't get enough attention otherwise. So the ego can invest in illness, and it doesn't want to get better.

This is very unconscious, of course. It's unlikely to happen to you if you are watching this here now. I don't believe you are that unconscious anymore, but it's something to look out for in case the ego attempts to do something like that.

So to certain statements that say that the body is being sustained and energized by the spiritual power that underlies the body, it can be a very helpful statement that you occasionally use in your affirmation or manifestation practice for 10 minutes at a time. Don't overdo it. Don't use it continuously.

It's unnecessary. No affirmation you should use continuously. You do it for a period of 10 minutes at a time for a few days, and then forget it.

And then after a while, return to it. But it's important, of course, and this applies to all other affirmations too, when you want to manifest something, to utter the words, and even to feel the energy behind the words, that to which they point, even that's not enough because in most cases, you will also require to take action. So when you want to build up a business or you create something new in this world, you manifest, you practice conscious manifestation through uttering the words, sensing the energy, but always the other ingredient is action.

You need to take action towards that in the present moment. So then the action becomes empowered. It's doubly empowered by the words that you spoke and the energy behind the words.

And it's unlikely that you won't take action because when you speak the words and you've sensed the energy behind the words, then the action, you cannot not take action. When you've come to the end of your manifestation practice, you will go, okay, then you will know what's the next I can do it, and then you'll do it, and then you do the other. And always your attention is in the action itself.

You give your fullest attention to conscious action towards your goal. As far as the body is concerned, action is required twofold. One is become aware of nutrition, become aware of your food intake, and if necessary, change certain things there.

There's no point in creating wonderful manifestation techniques for the body and continuing to disregard the nutritional requirements of the body. Disregard them completely. Continue to eat huge amounts of junk food and whatever it is that you might have become addicted to.

Another factor is exercise. There's no point in having the most wonderful manifestation practice about the body, and yet you're a couch potato all day long. You sit in a couch, and you're not on your couch.

You're sitting in your office chair, and then you're sitting in your car, and the body is not getting sufficient exercise. So these are simple things. So you cannot use just manifestation techniques within disregard the element of positive action.

The more you sense the underlying energy field, what I call the inner body, the more you will be able to know what's right for you to eat just by listening or by sensing the body's response. When you can even just look at a food item or even just think of it, imagine that you're eating it, and you can sense whether the body says yes or no to it. The mind might say, yes, this chocolate was great yesterday, and it'll be great again today, but if you listen to the body, your body might say, no, there's a contraction.

I personally listen to my body most as far as food intake is concerned, but you may want to learn more about it too. So you cannot mistreat your body either by harmful food intake or complete absence of exercise in the same way that you cannot refrain from taking action and think the conscious manifestation techniques are enough. They all need to be used together, but you may have tried, if your body is overweight, you may have tried to do various things.

Don't be unhappy with yourself. Don't create an identity with yourself out of neither positive nor negative. That, again, is the ego.

You could have a negative identity around being overweight and say, feel guilty, that you're not good enough, you feel less than others, you feel inferior to others, and you can build a very painful identity around it, or you can go to the other extreme and say, I'm proud of being fat and overweight. It's so wonderful, and that's how I am. And that's

an identity also.

You don't need that. Let go, just accept this moment as it is. You are not your physical body, anyway, I've always been underweight most of all my life.

So people even sometimes thought often, oh, this person must be ill, he's so thin. Why are you so thin? I don't know, it's just thin.

I've come to accept the body as it is. Instead of building an unhappy identity around it, this is what is, and then you get in touch with that which is beyond the physical body. And that's beautiful and alive.

And the more you're in touch with that, the more that will come forth into the physical vehicle and begin to transform the physical vehicle into something more harmonious. And it frees you from deriving an identification from your physical body. Whether that is positive or negative, it really is misleading, it's ego.

Now, it doesn't mean you cannot appreciate the body. If your body is healthy and strong and good looking, great, you're lucky. You can appreciate that and do the best you can to sustain that for as long as possible.

But again, here, pride could come in. If your body is better looking than most other bodies, the ego will get in there and pride will arise and you will feel superior, at least in that aspect. Other people might have other, more money or more power or influence or be more intelligent or knowledgeable.

But you, at least, you have the body, either strong or sexy or whatever it is, and you can show it off and then for a while you can feel good about it. Of course, it doesn't last. Whatever it is, don't build an identity, don't identify with a physical body because it leads to suffering.

If you look fantastic, then you begin to suffer when your looks begin to fade and then your suffering starts. Your whole identity then begins to crumble. This has happened, especially, I think, it might happen to, perhaps, to men also, but to beautiful women who are very much identified with their beauty and then they get older and older and then their ego self was associated with their appearance and the appearance begins to fade and then the suffering begins and the suffering increases.

So, you feel that you are being, your entire being is being eroded. It's terrible suffering. So, the body is as it is right now, that's fine.

The physical body is not who you are. The inner body, there you begin to touch your true essence. So, statements regarding the body can be helpful if accompanied by correct action.

Then they can be really very powerful. Illness, healing of illness or serious illness, it may or may not happen. Spontaneous healings do happen.

Research has shown that when spontaneous healing happens, it's much more likely to happen if you come to a place of acceptance, not acceptance of the illness, the idea of illness, but acceptance of whatever the condition is at this moment because acceptance brings in and creates an opening into the transcendent dimension, any kind of acceptance. So, in this case, acceptance of what is happening in your physical vehicle. The physical vehicle is precarious.

There's no doubt about it. There could, accident could happen anytime. Everybody's one heartbeat away from death, death of the physical vehicle.

Of course, physically it is precarious, but that's not who you are. So, the more you live in connectedness with the underlying energy, the more likely it is that the physical vehicle will be relatively okay and healing can happen, is much more likely to happen if the more intensely present you are connected to the inner energy field. It's particularly effective when you, the onset, at the first stage, the onset of a disease, of an illness, you feel the first signs of a flu, for example, and then immediately go into the body and sense the energy that pervades the entire body, the presence within the body.

You can feel it in a very subtle way. It pervades the entire body. And if you hold that, that's the most healing thing you can do.

The words can be a little bit of a help that can remind you to go there, the words that you speak, the statement that you make, that your body's being sustained by this underlying intelligent energy field. These words can be a reminder, but the important thing is to feel the reality to which the words point. So here we have the practice, the manifestation practice as the words, and the underlying practice of the actual getting in touch with the underlying energy.

And if you're ill, then you have to do it more, more intensely, not exerting willpower. That never involves willpower. You cannot will yourself to be free of an illness.

And even the expression fighting this or that illness, you must fight this, we must fight that, is not the right approach in the same way that fighting against drugs didn't work, fighting against an illness doesn't work, but getting in touch with that deeper organizing principle that's behind the body, that may work. So, and you should be strongly motivated when you are threatened by a serious illness, you should be strongly motivated to go there and hold that for as much as possible, more than you would do when you're well. It's good to go there when you're well too, so that the body continues to be energized by this, by the conscious realization of the inner body.

But when you have a serious illness, it becomes so much more important to go there.

And that is a manifestation technique also, not all manifestation techniques are words or vision boards. This is a manifestation technique that is energetic.

So you're energetically manifesting healing. Healings do happen to people who are able to sustain that and you may have to practice it for days and weeks and every day as much as you can. And it's now, it may not, there is no guarantee because many factors are involved.

There is no guarantee that healing can still happen once an illness come in. And it is possible that your lifespan here may be limited or it is limited for everybody, but it may be more limited for you than it would otherwise be if you didn't have the illness. Every life is, everybody already has a death sentence hanging over him or her.

As they say, life is a sexually transmitted disease with a fatal outcome, fatal prognosis always. Now, if you practice connecting with the inner body, that has, there's something there that, a benefit that is even more important than physical healing, which may or may not happen. And that benefit is that by holding your connectedness to the inner body, you're continuously living in presence.

And by holding this connectedness and being as much present as you can, which is especially if people have told you that you have little future left. And there are people every day in every country who hear from the doctor, who hear the doctor tell them, well, I'm afraid you only have six months at the most, maybe three months, six, maybe a year. In other words, who get the dreadful news that time is, they're running out of time.

In other words, time is being removed from them. There is no more future. Well, they have the past still, but the future is being removed, nowhere to go.

And then comes the feeling, but I haven't done all the things that I'm meant to do. I haven't lived fully. In fact, I've been waiting to live all my life, waiting to some, for some future moment.

And now that's, it's the end. How is this possible? It can't be dreadful, but there's a great, the possibility of future is removed from you.

Then you suffer until you surrender. And when you surrender, the whole psychological structure of time collapses in your mind. When you surrender just to this moment, time as a psychological thing dissolves in you.

And you may be practicing the inner body awareness or presence practice, perhaps because you might think, well, it could heal my body and it could, but there's no guarantee. But even if it doesn't, there's something infinitely more significant happening if you live in that, if you are forced into that state of presence by that condition, because otherwise you suffer terribly. So you have no choice, but be totally, totally in the present moment, which is you step out of thought and you're mostly just here as a presence and

continuously what's happening then, even if the healing, the physical healing does not happen, your ego, your pseudo identity is being eroded every minute that you hold presence.

Gradually the ego is being eroded, or you could say transmuted, burned up in the fire of your presence. And that is a true benefit. And then the illness has had the, the true purpose of the illness then was to bring about that tremendous inner transformation where the egoic self, you die before you die.

It might just be three months before you die physically, you die as the ego, the egoic self. And all that's left then is the radiant being. And I've met several people close to their deaths who had the prognosis and who were in continuous spiritual practice.

And in the last few, shortly before they die, they were totally, just totally open and radiant. And they looked at me like, in the same way that a baby looks at you, but with an added dimension of awareness. Then they go, there's no person left.

There's just, the flowering has happened. They have fulfilled their purpose, why they came here. And they don't need time anymore after that.

So the illness can have, if you allow the illness to force you almost, one could say to force you into presence, then either you will, you may get healed, but almost it's an adding on. What really matters is that you will be forced into complete awakening, the awakening of consciousness. So this is a potential where an illness happens.

Healing, physical healing may or may not happen. Even if physical healing does happen, it just means you get a little bit more time. You get a few more years, whether a few more means that you get another five years or you get another 30 years, it's not that much.

You get a few more years and then you will be faced again with approaching death. So die before you die. If you can do it by choice without even having to be forced into it by an illness, that's even better.

So perhaps this is the case with you because if you are advanced enough to choose presence, to choose as much as possible to live in presence, then perhaps you don't need the illness anymore to force you into awakening. So the body is always just the surface phenomenon. You choose the healing.

You don't look to the body for the healing. You look deeper than the body for the healing. The healing comes from a deeper place that is the invisible energy field.

It's not the body itself. And the joy that comes, there's a certain joy when you are present. That joy itself is life affirming, that joy that you feel in the present moment without needing to be some, it's an uncaused joy.

It's not caused by any event or anything. You just, it's the joy. You remember the words, you might know them from India.

It's satchitananda, being, consciousness, bliss. Bliss can also be translated as joy. When you are in that state of the realization of satchitananda, of feeling the being that you are, the consciousness, the joy, that is incredibly healing.

And it keeps the body in a state of harmonious functioning until it doesn't anymore, because in the end, eventually something will break down. And it has to, because every form is impermanent and the physical vehicle is impermanent. Sooner or later, something will begin to malfunction and that's fine.

So looking at relationships in connection with the spiritual practice of affirmation or manifestation techniques, relationships for many people, relationships hold the promise of ultimate happiness. And for many, many people, they are a source of great suffering. So the important thing is that again, we must go to essentials and the foundation of it all.

Before you can be in a relationship that truly works, even though there may be areas in it that are problematic, but a relationship that where short brief moments of conflict exist within a greater whole of harmony within the greater context of love ultimately, no relationship can be satisfying for long in the absence of the transcendent dimension. The transcendent dimension needs to be there for a truly loving relationship, because that love arises from the transcendent dimension. Love is, when we talk about love, it's not, we're not talking about the emotional thing that is also called love.

There really should be many different words for it because different kinds of love. There is the emotional or mental emotional intense attachment or infatuation with a person that comes when you fall in love with a person. There is, it's almost a kind of addiction to the other, and it has a limited lifespan, and that's called falling in love.

And sometimes people get married while they're in the process of this relatively short-lived addiction. The addiction of being in love rather than loving, being in love or falling in love is not sustainable for too long, especially when you start living with a person. Remember, we are talking about the phenomenon that is known as being in love or falling in love, which is an intense attraction that is sexual, emotional, mental, where you have this often an idealized image of who that person is, and there's a huge amount of emotion around it, and a neediness and a clinging.

It's a little bit like the other person becomes a drug for you, but it's not usually called that. You know it's like a drug because if that other person should withdraw while you are experiencing that, you will experience very painful withdrawal symptoms from very intense emotional pain to the point of suicide almost, to extreme and insane anger, even to the point of physical violence if people are very unconscious. So this happens when the drug that is the other person is being withdrawn.

The other person removes him or herself while you're in that, while this, during that time when you are in love. And then, of course, the moment the object of your attachment is withdrawn, then you experience the opposite of being in love. In many cases, it turns into intense hatred.

So if that was love, which is often mistaken for that, by people who don't know what's going on and on all the popular culture that still treats that as true love, then how can that, within one minute, if the person says, I'm leaving you, I found somebody else, this so-called love turns into intense hatred. Its opposite immediately manifests. So if you have, let's say you are longing for a partner and you may have, perhaps through coming into contact with popular culture, maybe certain pop songs or certain movies or romantic novels or whatever it is, you may have certain expectations in your mind of what a relationship is like, or you may have experienced falling in love once and then it ended, but you are longing to have this again with somebody. If you practice affirmation or manifestation techniques such as formulating certain statements that say that there is somebody in your life who is what you might want to include certain qualities or whatever it is that you want from that person.

Some people want, like to be very specific in their, when they place their order to the universe, what they want, but you may have unrealistic expectations of to what extent another human being can be the source of lasting satisfaction in your life. And even though you may manifest through good practice of stating what it is that you feel, you always practice this, I have this person in my life who is loving and kind, if that's what you want, or you might say, I have this person in life who is sexy and exciting. And if you have unrealistic expectations, you may be successful in manifesting this person, but then you experience that what you were looking for, you've created a kind of illusion again in your life.

The illusion is come back. So before you practice affirmations concerning finding a partner or being in a loving relationship, you have to look at your past relationships and what happened there. Is there a pattern?

Have you had a number of past relationships that failed for some reason? Is there a pattern? Did you always choose people who turned out to be quite unconscious, jerks?

Why are all the men that I date turn out to be jerks? Maybe all men are jerks. Why do I always choose these?

Why do you always choose this kind of woman? So there may be certain patterns. Now, by just creating some kind of affirmation or manifestation techniques, you have not resolved certain unconscious patterns that may be in you that become activated as soon as you enter into a relationship.

And not only that, certain patterns that actually make you choose a certain type of

person, a certain type of person that perhaps is absolutely wrong for you, but there's a pattern that makes you do that. So before you practice any kind of manifestation techniques, look, just be alert and look at your past relationships if there are past relationships. See if there's some pattern there.

And then, and now this applies to everybody. As I said before, you cannot have a lasting, successful, and truly loving relationship unless the spiritual dimension, which is the transcendent dimension, is present in the relationship. If you're only relating to another human being as a person, from one person to another, one conditioned entity with another conditioned entity, then all you have is, basically, you have three ingredients in the relationship.

You have the physical ingredient, which is the body, which is sexuality. You have the emotional ingredient, the emotional attachment that gets mixed up with sexuality. And you have the mental attachment to that person, and the image-making, who that person is in your mind.

And those three are fine. Of course, they are there. Nobody can say that these should not be there.

Well, except perhaps the mental, which is a mental image that you might have of that person that is not who that person is. But of course, there is an emotional relationship, and there's a sexual relationship. Now, often it happens these days that a relationship may begin with sexual attraction.

And there's many, with young people, often they meet in a bar or somewhere, and immediately the first thing you see, what you see is the least important part, in a way, of that person, which is the physical body. And maybe the physical body looks very attractive, sexy, beautiful, or you've had several drinks, so anybody will look beautiful to you. So it begins with sexual attraction, and some relationships, the short-lived relationships, are based on sexuality alone, and they can finish after one night, or they finish after a few weeks, or a few months, or even a year.

Then there's the emotional connectedness, and that's where you begin to experience something that is emotional love. And it could be as intense as falling in love, which is a kind of addiction, or it could be somewhat less intense. You don't feel you've really fallen totally in love with that person, but there is a, you feel an emotional connection, and then it can last a little, the relationship can last a little longer.

And then there's the mental connection, which is you have something to talk about, that becomes more important the longer the relationship lasts on that level. Can you communicate and have conversations and meet there? But even that's not enough.

Then the question is, is there access in you and in your partner to the spiritual

dimension? And the spiritual dimension transcends the physical body. It transcends the emotion, the emotional body.

It transcends the mind. It can be a simple thing. So how does it manifest?

You can be with the other person and feel a connection to the other person and a oneness with the other person. That is nothing to do with any thought in your head or even any emotion. You can sit still together in a room.

You can look at the other. I often recommend that practice as a way of bringing the transcendent dimension into relationship. You can look at the other person and the other person looks at you for two or three minutes or four or five and practice, use it as a meditation.

It might open up the spiritual dimension in your relationship. If you're looking at the other into the eyes of the other and you're not thinking, you practice thoughtless, spacious awareness and connect with the other just through, gazing is a name for it. It's a great, wonderful practice.

If you can be with the other without needing words or some kind of emotion or the emotional wave may come or discomfort may come and pass or an emotional wave may come and pass. Even a sexual feeling may come in that it'll pass. And then what remains is just spacious presence.

And you no longer know where you are and where you end and the other person starts. You're basically looking at yourself because the consciousness that you can sense in the other is the same consciousness that you sense in yourself. You can sense that there is not my consciousness.

There is not his or her consciousness. There's only consciousness. And we are manifestations of that one consciousness.

And there's suddenly the realization of oneness. And you realize this human being is consciousness, consciousness essentially. And then the failings of this, because every human being has certain areas that you may find irritating or that may be flaws in the way in which they behave, areas of unconsciousness, because surprisingly not everybody is a Buddha.

So the moment you start living with somebody, you notice that they have areas of unconsciousness and they do or say things that you find irritating or don't like. And that can, in some cases, it brings about the end of a relationship. Suddenly you might discover the other person has a pain body.

Oh my God. So you never really know a person until you start living with them. And after a while, you'll encounter other sub-personalities that are very different from the person

that you thought this person was.

But if you're able to connect with that past beyond the person through the transcendent dimension, then that, then you realize that the imperfections of this form exist within the larger context of this, that this being is consciousness. And you can relate to that even when the person temporarily manifests unconscious behavior, if it's not too disruptive, because some people are just so unconscious that you wouldn't want to be with them. But just, you can then, so those things exist within the larger context of who that person really is beyond the body, beyond the emotion and beyond their conditioned mind.

But you can only sense that when you know yourself beyond your conditioned mind, beyond the emotions and beyond the physical body. So when the spiritual dimension comes in, then there's a possibility for this relationship to last. And not that there's nothing wrong with relationship coming to an end.

That's, it may be, there may be many factors in the way in which human beings evolve. So, but a relationship cannot be satisfying for long, truly satisfying in the absence of the spiritual dimension, the transcendent dimension. So, yet you have to find it in yourself first.

You don't, a relationship does not help you to find it. You have to find it first. Now, this comes to an important point, which is if you are uncomfortable with yourself when you're alone, then it's very unlikely that you can have a truly satisfying lasting relationship with another human being.

If you're uncomfortable with yourself, if you cannot be with yourself, if you need constant distraction, if you need constant stimulus, if you get restless and uneasy when you sit alone in a room or even you're alone in nature, whenever you're alone, you feel, and you need maybe some kind of noise or you need to continuously look at your Facebook or Twitter feed or Facebook, whatever it's called. And that can keep you going. And yet you don't like to be with yourself because you haven't really found yourself.

And there was a famous French philosopher whose name I don't remember. Maybe it was Pascal who said that all the troubles of humanity derive from one single thing. And that is a person's inability to sit alone in a room, to sit quietly alone in a room.

A person's inability to sit quietly alone in a room. What does that, what does he mean? Well, it means to be, to be in touch with yourself, where you yourself, it is, it is your own company is pleasant to you, but how is that possible?

That's possible because you realize who you are. You realize the consciousness that you are. And you need to be alone for that first realization.

And for a while, every human being should spend some time alone before they enter into a relationship. Or if you have come to a relation, a relationship has come to an end, then

set some time apart to just to be alone, practice being alone with yourself until you come to a point of enjoying being alone, enjoying yourself. And so you step, you go beyond thought and you go beyond emotion.

We always come back to this and finding the essence of who you are. Then let's say you have no relationship, no intimate relationship. You may still, even if you are, become comfortable with yourself because you realize what that self is, because it's the unconditioned self, which is consciousness.

You may still find that on a level of physicality, and even on the level of emotion, there may be a continued longing for the other. Even if you have gone deep in that rough within yourself to find the transcendent dimension, you as a physical vehicle may still have, you may have the physical desire for the other, and you may have an emotional longing for the other, the other polarity you feel. So you find on the physical and emotional level, you're not complete.

There's a neediness there that you can sense. There's a longing there that you can sense. Now, in the absence of this transcendent dimension, that would be, that longing would consume you.

It would drive you crazy. It would either make you very unhappy if it is not met, or it would drive you out into a place you need to meet. You need to meet the other.

So you go to a bar, or these days, of course, it's easy. You just pick up your phone and you go on Tinder, and there are all the others. So you don't have to be with your longing for very long.

You just go on Tinder, and apparently, I'm told, you just flick, and you go from one person to another, and then you like somebody, and he or she likes you, and then you meet, and so on, so long. I don't know much about it, but it's fascinating. So there's the longing.

Either the longing makes you unhappy, and there are people who are longing, they're just longing for the physical embrace of the other. They're longing for the sexual union. They're longing for the emotional closeness with the other, and it's not there.

For some reason, they can't find the other. There are still, despite Tinder, there are still people who can't find the other, and so they're unhappy, and there's some deep, deep sense of lack, of not, now, if the spiritual, or the transcendent dimension is in you, the longing is still there for the other, or may still be there, not necessarily, but it may be there, and especially if you're in the younger years, the longing is there, emotional, sexual, union, connection, but it is contained within the larger vastness of the transcendent dimension that you can sense in the background of everything. There's the transcendent dimension, and here you are as a form identity with an emotional body and

a physical body, and the emotional and physical body want a longing for the other, and yet the transcendent dimension, in that dimension, there's an underlying sense of completeness, but on the more surface level, there is a sense of incompleteness. It's hard to explain, but that's the, which means the absence of the other does not make you unhappy anymore.

You'd simply accept it right now, this, the needs on the emotional and physical level are not met, and yet there's a transcendence there, and then, if there's a transcendence there, then the physical, emotional, longing may not be there continuously. There'll be many times when you're just very happy being alone with yourself. Then, if you then enter into a relationship, no longer, deep down, not needing it anymore, just, yes, on the emotional, physical level, you would still like to have somebody, but the intense neediness to be fulfilled by the other isn't there anymore, because the true fulfillment has already happened to you.

The true fulfillment is already the realization that you are consciousness, that is the fulfillment. Then you, the great freedom is, and the likelihood that a relationship is going to work is that if you no longer need the other as fulfillment, ultimate fulfillment to who you are, then you do not place impossible demands on the other person, and the impossible demand can be summed up in three words. The unreasonable and unrealistic emotional demand can be summed up in three words, and those three words are, make me happy.

If you place that demand on somebody, you're going to be unhappy, and you're probably going to make the other unhappy too, because he or she is not making you happy, so you will make sure that the other is unhappy too. Now, this applies, this is a general thing that applies to all manifestation techniques and all affirmations, and that is an overvaluation of what the world or anything in this world can do for you, an overvaluation of what any possession or expression or experience or achievement or ability can do for you. In other words, there's an expectation that the something that you're able to achieve, to do, to attain, is going to lead to the sense of complete fulfillment and ultimate happiness.

And so in other words, you think that if you only get what you want, then you will be fine and happy, and that's the fulfillment of your life, and this is where some of the books that are about manifestation techniques go wrong. They overlook the fact that even if you became a master at manifestation, you could still be, and you could still end up an unhappy human being, because you have expectations, placed expectations on the world that it cannot meet. But once you know that, once you know that affirmations and manifestations are a lovely tool within certain limitations, they have their limitations, anything that you attain or achieve in this world is limited and comes to an end, and it cannot tell you who you are, and it can't make you happy.

Temporarily, yes, and very often, the very thing that makes you happy today makes you unhappy tomorrow. That's what the Buddha talked about when he said, wherever you go in whatever you do, you'll end up in suffering. So if the spiritual dimension, the transcendent dimension, if you have some access to it in yourself, and then you could practice affirmations, or techniques of manifestation, and you can write down maybe just, not a huge laundry list of exact description of that person that you want, but perhaps just a few things, and this is the person that I have in my life, and that's fine, that's, thank you, that's wonderful to have this person in my life who is, and don't forget the word conscious. So you can put in all kinds of qualities that you want in the other person, but if you forget conscious, then you forget about all the rest.

So you want a person that is a, at least shares your level of consciousness, and that ultimately means, has some access to the transcendent dimension within them. So again, like with the other manifestations, you just write down a few things, you could imagine in your mind what kind of a person that is, and then send it out into the universe, and then go back to your room, and sit quietly in your room, and look around, and look out of the window, and the sky, and look around at the objects near you, and be, have, feel that contentment of just being. This contentment of being, and there's a stillness, and there's a presence in and around you.

And that's great. So you've sent out your order form to the universe, so to speak, and then see what happens. And then you send it out again the next day, but not too much, because, and then wait and see.

And in the meantime, you enjoy yourself. And meeting somebody who is okay with him or herself, with themselves, is just so different from meeting somebody in the state of intense neediness, and the, where the implied unspoken demand is fulfill me, make me happy, tell me who I am, and remove the pain that I feel that comes from not knowing myself.

[Speaker 5] (4:56:44 - 4:58:30)

My thing was about attachment you were talking about, and forms, and as I am progressing in this path, come to know that identification with any form like mom, or a wife, or a professional, just brings more misery. And so, but I'm struggling with, when it comes to your own child, and when I've been in a situation where my own 16-year-old child has not spoken to me for two, like almost one year now. So when it comes to that intimate relationship, it's very easy, like, you know, the attachment, the attachment part with the form, and I go into that pain body, which we already talked about how to dissolve that.

And so the linked question with that is, you were talking in the afternoon about, you know, bringing your vision to in the present moment, and to ask from a state of contentment, like, you know, you have to ask from the full, that you're from full, rather

than asking from a space of lack. So I just wanted you to elaborate more on that, that how, if we want to really manifest, like sometimes I visualize that I'm back with my daughter, and we're having a beautiful, like, you know, we had a wonderful relationship. So have that back and visualize that.

And you said the answer for everything is in the present moment. And so how, like the vision, the present moment, and coming from a space of contentment. And I just wanted to, if you could more elaborate on that.

[Speaker 1] (4:58:31 - 4:58:38)

So let's see if I understood correctly. You have a, you're talking about your daughter or your son?

[Speaker 5] (4:58:38 - 4:58:41)

My daughter. I have a 16-year-old daughter.

[Speaker 1] (4:58:41 - 4:58:45)

And she has not spoken to you in a year?

[Speaker 5] (4:58:45 - 4:59:23)

A year. So it was a very complicated divorce we went through, and it was a custody thing. And so we shared like 50-50 custody.

And so I think whenever she's with the father, like, you know, the child is used to get back, in my case. And as we were talking about yesterday, I use my ex-husband as my spiritual practice. Like what we talked about Donald Trump yesterday.

So he's like spiritual practice for so many people. And so is my ex-husband. So the thing is, you know, it's sad when a child is used.

[Speaker 1] (4:59:24 - 4:59:28)

So how do you, what do you experience? What emotion do you experience?

[Speaker 5] (4:59:30 - 5:00:33)

Emotions I experience is obviously there is a lot of pain. And there is a, like, you know, and then again, I feel this, it's the attachment to her form. Like, you know, we used to be together.

She used to be in front of me. And so again, I feel that the connection is deeper, not at the level of the form. It's much more deeper than that.

But there are times when I miss that attachment. And so I feel that this is an opportunity for me to stretch beyond that. And to connect.

And I do meditate and I do visualize that, you know, Monday it will manifest as, again, a healthy relationship. And so I just wanted you to elaborate that how in the present moment, which is so profound, that we have that vision as well as the, and I have learned through the process that everything should start with the fullness and contentment rather than a place of lack.

[Speaker 1] (5:00:35 - 5:08:18)

Okay, there's a sense of lack that is understandable that you don't have that contact anymore. And that to, that sense of lack, I'm just going to amplify it a little because there could be other things also that cause, I mean, not in your case, but for other people present here who have this sense of lack. There could be a sense of lack because you're not, you don't have a partner or you don't have a relationship with a, and you feel something vital is missing in you or a child in your case that you don't have contact with.

And you sense like some, like a hole almost inside you, it leaves that. And it's, there's not, eventually that will heal. So all you can do right now is to acknowledge that that's there, not fuel it too much with memories and thinking, but stay in touch with your daughter at a deeper level of pure love because the attachment is at a more of a, it's an emotional thing, that's fine.

But love is not an emotion. I mean, love often pretends, emotion is interpreted often as love, but true love is deeper than an emotion. And so that true love is there in you towards her.

And although this sense of lack will continue for a while until either the situation changes or some kind of healing happens, time can heal too. But more importantly, to focus on the love that you feel for your daughter so that you can virtually feel her presence within you. You can virtually feel that she is here because in that love, you are connected.

Love is the realization of oneness. So you feel, at a deeper level, you feel one with her. And then the fact that she's not physically there becomes less painful.

There's still some pain there, but you're no longer consumed by it. So you have to go deeper where you feel that love and then you can live with the sense of lack that still exists there. And that also applies to those who feel the sense of lack because of an absence of close relationship.

You feel, I need somebody, I feel this, the loneliness, I feel something so important missing. And it is natural to feel that you're either a man or a woman and so you want the other polarity to feel wholeness. And even if you are, even if you man and man and woman and woman, it's still, you still want, it's still polarity, other polarities meeting.

Doesn't necessarily have to be a biological polarity. But so you feel the longing for wholeness because no human being in the physical vehicle is whole because you're one half of the whole. You're either a man or a woman, you're one half of the whole.

And so the wholeness needs to be there. It's deeper than biological because you can, the longing is there. Also, if you are, if you were gay, either a man or a woman, you would still feel that longing.

So it's not ultimately biological, but energetic. One needing the other to feel complete. There's another longing that is in women and women are obviously programmed to give birth to new life and a woman, but nowadays in our society, in our civilization, a woman can choose not to have children and some women do, they choose for some reason not to have children.

In older, ancient, more traditional societies in our planet, a woman is virtually compelled to get married and to have children because she's regarded as worthless if she doesn't get married and have children. In our Western society, there is a choice, but even if the woman chooses not to have a child, she will feel because of the biological programming, there's a sense of something missing. But that does not mean that every woman should have a child.

If you are in touch with a deeper, the essence of who you are, you can feel a sense of completeness within yourself. And when you feel that, the sense of lack continues, but it's on that more surface level, but it's no longer all-consuming, you can live with it. So in otherwise, in traditional, if you're not connected, if you're a woman and you haven't given birth and you're not connected with the essence of who you are, then you feel that perhaps the most important thing in your life is you've missed it.

So the secret then is connect with your daughter at the deepest level. And I would suggest to you that you act, it's not just something that you do for yourself, you actually do reach her at the deepest level when you do that. Whether she knows it or not, she might not know it in her conscious mind, but she will feel that because space becomes irrelevant at that deepest level.

Doesn't matter where she is, she could be on another planet and she would feel that. So you have to go there, feel that love. And that love is already, it's no longer the form, it goes deeper than the form because the form, of course, is not there, the form of her, but the love takes you beyond form within yourself and you reach the essence of her beyond the form that she is.

And there is a, there will be a connection and you may find that in time, even on the surface level, there will be a reconnection. So that is the practice and the way beyond. I'm not saying there will not be some pain anymore, but you will be able to live with it.

[Speaker 8] (5:08:34 - 5:09:11)

It's the teachings I manage to be often in the present, much more often than before. How do you manage bigger situations than the ones that you can encounter in daily life? For instance, I have a lawsuit right now and that forces me into the past because I have to deal with it, answer questions quite often.

And of course, it pushes me into the future as well because it is a fearful situation. How do I manage to remain present when something big like this comes to the surface quite often and needs to be dealt with?

[Speaker 2] (5:09:11 - 5:09:16)

Right. How are you managing right now?

[Speaker 8] (5:09:19 - 5:09:44)

So right now, I only thought about it because I think about it often. How could I, well, the question I asked you. Otherwise, I tend to think, well, when I receive the next legal letter, I will just deal with it at that moment.

But invariably, because it is quite a big issue in my life situation, it comes back often, as often as before.

[Speaker 2] (5:09:45 - 5:09:52)

And do you have a hidden expectation of the outcome?

[Speaker 8] (5:09:56 - 5:10:01)

For example, do you wanna win? Yes, that it would be manageable, yeah, and it probably will, actually.

[Speaker 2] (5:10:02 - 5:10:03)

What's that, say that again?

[Speaker 8] (5:10:03 - 5:10:16)

That it would be manageable and it probably will, actually, when I think of that, I think it will be because I have to trust the system. It's a divorce, it's a very long, protracted divorce, so it brings.

[Speaker 2] (5:10:16 - 5:10:17)

Oh yeah, I know that one.

[Speaker 8] (5:10:17 - 5:10:20)

Yes. I know, yeah.

[Speaker 2] (5:10:21 - 5:10:21)

Yeah.

[Speaker 8] (5:10:21 - 5:10:22)

Yes, basically.

[Speaker 2] (5:10:27 - 5:11:15)

And those are stressful situations, so it's not about thinking that you shouldn't be stressed. It is stressful, and that's just how it is. But how can you then manage the stress in you when you don't have an attachment to the outcome that takes away some of the stress?

Either way, this event is going to be stressful. It can become less stressful by not attaching yourself to the outcome, by coming to this point. Is there any anger about this, any anger at your partner?

[Speaker 8] (5:11:16 - 5:11:20)

Much less now, I mean, really, not really anymore. Not really? It was, yeah.

[Speaker 2] (5:11:20 - 5:12:20)

But there's some. So, by coming to that point of, I'm going to use the word forgiveness. Forgiveness.

Forgiveness for perhaps the unconsciousness that happened in the relationship. So, Jesus said, forgive them for they do not know what they do. That could even include us if we're unconscious.

Forgive them, not just this one time, but forgive them, I can't remember the exact saying, 70 times, seven times, or whatever it is. So, it's almost this continual forgiveness because this unconsciousness brings about a lot of turmoil inside. It was in, probably, the relationship.

Am I right about that?

[Speaker 8] (5:12:20 - 5:12:21)

Yes.

[Speaker 2] (5:12:21 - 5:12:31)

Yeah. And when you came to this spiritual teaching, were you already in the

relationship? Or did you come to it after the relationship?

[Speaker 8] (5:12:31 - 5:12:37)

After, when it became dysfunctional, it was actually a humpty-dumpty to be put back together.

[Speaker 2] (5:12:39 - 5:14:39)

Well, that's wonderful because oftentimes, so we can see that dysfunction, something dysfunctional can actually bring about something wonderful, and that is finding yourself again. Finding that love inside of you. So, maybe that relationship won't ever work again, but you can still release it with love.

You can release it with presence. I remember when I had gone through my divorce and then I found out, even though I'm the one who wanted it, I'm the one who wanted the separation, I remember when my ex began to see this woman and had a girlfriend, and I started to feel angry inside. I thought, what is this anger inside me?

I don't even want him. Like, why am I feeling angry? Because this is part of me that started feeling this, brought up a rejection issue.

And how did I work with that? By actually, I actually went into the feeling of it. Feeling the anger, feeling the rejection, feeling every single emotion and feeling it right through.

No thinking about it anymore, just feeling it. And when I went straight in through the feeling, then I came out of it with this love, I thought, and this happiness that he had found somebody. It was a complete opposite of what I just felt like moments ago.

It was this coming out. So there's that saying, the only way out is through. The only way out is through that emotion of what you're picking up and what you're feeling.

So that stress, and you're in this lawsuit. Well, first of all, do you even have to be in a lawsuit?

[Speaker 8] (5:14:40 - 5:14:43)

Well, I tried every negotiation now, there's no more talk.

[Speaker 2] (5:14:44 - 5:15:01)

Okay, so now the only way is to play it, to play it out and see what happens. So how can you bring yourself to that ease of being again? So there's still, because of what I'm hearing you say, there's still some emotion in you.

[Speaker 8] (5:15:02 - 5:15:04)

Some, yeah, a little bit.

[Speaker 2] (5:15:04 - 5:20:43)

Yeah, even that little bit can create that obstacle to inner peace and to a release and to forgiveness. Even that little bit. So it's having to go through it again.

Just go through it. Spend some time alone and don't put a timeframe on it. You might want to put a timeframe on it because you have other things you have to do, but then if you haven't gone all the way through, then you spend some more time on it when you can.

But you can actually release emotion in 30 seconds if you truly accept it and you let go of time and let go of the expectation that it should be any different, that you should be feeling something else other than what you're feeling now. And when you go through that, you will be able to come into this lawsuit with more presence, more love, and a clearer insight on what needs to happen. So maybe it might be, ah, you know what?

I'm just going to give it to her. Give her what she wants. I've been with her and I love her, man.

I do love her. Even though I don't want to live with her anymore, I do love her. Just let it go.

So you know that time when I was speaking about my ex-husband not giving the child support and I was in school and not having that money and we had gone through court about that. And I could have asked for money for myself, but I didn't. I just wanted money for my daughter.

I knew I could take care of myself, but I just wanted that money for my daughter. And then when he stopped paying, because he could. You go through the courts, but now it's different.

And I thought about, okay, what do I do? Do I go back to court again? Do I have to go through this all again?

And then I just went, you know what? No, it's not worth it. It's not worth it to my peace of mind.

I'm not suggesting that this is what you do. I'm just giving you my experience. You find when you're in that stillness, what will give you that peace of mind and what is right action for you.

Not what somebody else tells you, but what is right action for you. And if that means you just play it out, go through the courts, you know in yourself what that limit is, and really it's not gonna be up to you anymore when it comes to the courts. You just present your

case.

She presents her case, or he presents her case. And you just see, you already know inside. There's something in you that's settled about this and okay.

But you have to work through and go through those emotions first so that you can gain that clarity and that awareness and that pure understanding of that right action. And nobody can tell you what that's going to be. It will come to you.

It comes through you the more that we are present. And we work through, on that human level, those emotions. And the stuck emotions, the anger that we might feel, the betrayal that we might feel, the resistance that we feel.

All those human spectrum of emotions. Not meant for any judgment, although the mind will judge, people will judge, but they're just human emotions and that's it. They're human emotions and they're just meant to go through and the wisdom comes when you go through it.

After you go through it and you've gone all the way through, wisdom comes and that love appears. The acceptance is fully there. And you wish your partner well.

You want them to feel happiness. You loved them at one point, just as I loved my ex at one point, and I still love him, but not in that way anymore where I want to be with him. So you want to wish your loved ones well.

So there's this, I think there's this saying, I think Gwyneth Paltrow, the actress, came out and said that when she was going through her separation divorce that there's separating consciously. So she may not be on that level, I don't know whether she is or not, but it doesn't matter, it's only you. It doesn't matter about her, it's you.

Are you on that level of consciousness where you can now separate consciously? And that includes going through those emotions until they aren't there anymore. It literally burst like a bubble when I went through it.

It came out the other end, went through those deep emotions.

[Speaker 8] (5:20:46 - 5:20:47)

Thank you.

[Speaker 2] (5:20:48 - 5:20:49)

You're welcome.

[Speaker 13] (5:21:00 - 5:21:11)

My question raises the issue of trauma. People having survived earthquakes, crimes, car

accidents, what would you recommend for their practice?

[Speaker 1] (5:21:12 - 5:33:45)

I'm a crime survivor and sometimes dealing with heavy pain, body attacks, or difficult emotions during meditations. Thank you. Thank you.

Do you want to say it again? Because we never know how long the answer is going to be. It could be a minute, it could be 30 minutes.

It may well be that for humans who have suffered trauma, catastrophic events, anything of that kind, deep suffering, it may well be that, not necessarily, but it may be that during this lifetime, they will not become entirely free of the remnants of the energy left behind by the trauma. But the important thing is the realization that there is in you a dimension that is beyond anything that could ever suffer. And you have to get in touch with that in you that has always been and will always be and always is the transcendent, the formless dimension within you, the formless essence of who you are.

And of course, this is our entire reason for being here is to go deep enough within where you encounter that presence or that spaciousness. Within that presence or spaciousness, it can still happen that the old pain from time to time arises, or it could happen that the presence gradually consumes, burns up the accumulated pain from the past, the pain body. Either way is fine, even if the presence does not completely burn up the accumulated pain or suffering and which therefore then occasionally resurfaces, at least you know your essential being to be the spaciousness.

So from the difference from not having access to the transcendent dimension within yourself and having access is when you don't have access to it, you're completely in the grip of the pain. It occupies you completely. You become it.

It may also use your mind to renew itself because then you remember what happened. And then by using those thoughts, you feed the old pain through the memory of what happened. And so you're trapped in it.

It has a grip on you. Now, when you have access to the transcendent dimension, you realize that you, the pain is there, but you are there. So here's the pain.

And you are the space. And the more you practice, the more you realize you are the space around it. Or another useful practice is to, when you feel it, to accept what you feel at any given moment, the present moment, accept when it arises, but know that it is the old pain.

And the acceptance itself creates the space. And so you, more and more, who you are is not lodged in, identified with the pain, but who you are. So what I'm saying is the sense of self begins to move out of the pain, although the pain may still be there.

The sense of self shifts from being identified with the pain and the suffering me, to being the space behind or around it. And it's a very subtle thing. You have to practice.

The important thing is practice being the space when you are not, at times, when you are not in the grip of the pain, because then you need to see if you can be the space in ordinary circumstances and surroundings. And especially here, of course, a great opportunity for dis-identifying from all the mental, emotional content that still lives in you. Some fine, some painful, some extremely painful, but to dis-identify from it so that it no longer has a sense of self in it, including all thoughts.

Thoughts still arise, but without the me in them. Emotions still come, painful emotions come, but they become divested of the sense of self. And that's a big difference between feeling that you are the pain.

It has taken possession of you completely, and it can easily define your sense of who you are, especially in the case of deep trauma. The pain can easily define your sense of identity. So I have encountered people, I'm sure it's not the case with you, but I have had sometimes questioners and people who have asked about their deep suffering, and they were so identified with their old pain, when I suggested a way of going beyond it, they got angry because they felt that their sense of self had been threatened.

And then in a few cases, when I pointed that out to them, they realized, in one or two cases, they didn't want to realize. But when I pointed out, can you feel that you are angry now? Because I just made a suggestion that it may be possible to, not perhaps to eliminate the pain at once, but to transcend it.

And then, so the egoic sense of self, because here too, whatever you identify with becomes part of ego, and it can happen that people identify with some pain or something they suffered in the past. In fact, it's almost a normal process, and it needs to be pointed out. You need to realize that is not who you are.

And compared to who you are, one could say it's like a bad dream compared to who you really are. You are beyond that and have always been beyond that. You have to access that in you which cannot be touched by that.

And it doesn't mean you cut yourself off. No, the difference is make sure your sense of identity is not in the old pain. That is very important because if it is, you will always fight any attempt to get rid of it.

It's an unconscious attempt of the ego to survive. Very normal egoic motivation. It wants to survive.

So the same thing can happen with deeply held viewpoints or opinions. You have certain, whatever it is, political, religious, or whatever thing you might have seen on the internet, which suddenly has taken possession of your mind and become a kind of mental virus in

your head that has taken over 75% of your thought processes. And then your identity is in it and you don't want to let go, or the ego doesn't want to let go.

So a presence, access the presence when the pain is not obvious at those times so that when it comes, you can continue to be there as the accepting witness or presence behind and around it. So when it comes, you accept it. It forces you to go beyond identification with form.

And a point will come where you are thankful for anything, even though it seemed, at the time, seemed terrible, for anything that forced you to disidentify from the egoic sense of self. That's why retrospectively, often people become thankful for their suffering, but then you have to realize you can't just go through the motions. It has to be a true thing.

And that may happen to you also. That's the, the important thing is that the old pain is no longer able to use your thought processes and control your thinking so that you can feel when it comes, it comes in waves, occasionally it comes up so that you can be there as the presence and accept it without it moving into your mind and make you think the memories of what happened and so on, all kinds of thoughts associated with the energy of the pain. That keeps it in place and renews it all the time.

And then you get into a vicious circle. So, and for this, this is why it's helpful to be here as you sit here, even if you don't do anything, presence power grows in you. So it comes more and more.

And then that begins to surround, so to speak, that begins to surround the accumulated pain. It may dissolve it, don't know, but even if it doesn't, basically, if you're no longer self-identified with it, you are free already.

[Speaker 3] (5:33:51 - 5:34:58)

Hello, everyone. And welcome to our Conscious Manifestation 2020 live question and answer session with Eckhart Tolle. I'm so glad that you're here with us.

My name's Tammy Simon. I'm the founder of Sounds True. And it is a total delight and honor to be your host for this session.

Eckhart is broadcasting from his home in British Columbia, while I and the Sounds True team are all in our homes in Boulder, Colorado. We've received many, many questions for Eckhart as part of our Conscious Manifestation 2020 course. And for this question and answer session, which is our last, our final of four question and answer sessions, we've asked several course participants to join us here to ask their questions to Eckhart live.

And we'll be going to those questions in just a moment. First, please join me in welcoming Eckhart. Hi, Eckhart.

[Speaker 1] (5:34:59 - 5:46:35)

Hello, everybody. Wonderful to share this moment with you, this moment. And perhaps we can start with the foundation for your entire life, which is always the present moment.

That's also the foundation for manifestation. Manifesting things externally requires time, but the foundation for all manifestation is in the present moment and lies in the power of the present moment. So let's begin with acknowledging the present moment.

And now you might think that's a normal thing to do, but not for most people. So acknowledging the present moment is to become aware of your sense perceptions at this moment. Visual, let's bring up for a moment the people who are here with us in our gallery room, a number of human beings, many humans, well, quite a few and many others who are not here on the screen, but they're here.

Many humans, I'm going to use the words in a strange way now, not many human beings, just many humans, but one being. That's an incredible realization. It changes the way in which you perceive others.

It also changes the way in which you perceive yourself. You are human, a conditioned entity, a person which has a body, a name, a race, a gender, other things that make up the identity of the person. That's the human.

Beyond that, at a deeper level, is the consciousness, not the conditioned consciousness, which is the mind and the emotional field, but the unconditioned, the light of consciousness that emanates from the source of all life and can be sensed or realized within here and now, only here in this moment. So in this moment, we see the humans. You yourself are one of them.

I am one of them. And if you go deeply into the now, that is inseparable from going deeply within, beyond the conditioned entity. And when you go deep within, thinking subsides, but you stay conscious.

You continue to perceive this world. You perceive other so-called humans. You perceive yourself, your body, but you become aware of, one could say, that without which no perception would be possible.

What is it that makes it possible for you to perceive this world, including the humans that you see there? That doesn't have an answer on a conceptual level, but only on an experiential level. For this world to be perceived, what is indispensable, an indispensable prerequisite is you.

You as the consciousness, without which you couldn't perceive anything. So you are both, on the one hand, you are the human, and at a deeper level, you are the being.

Many humans, one being.

That's the amazing realization that takes you to both. Sensing, as thinking subsides, awareness remains, presence remains, and you can't define it. It doesn't have an age or gender or race or anything.

You just know that you are conscious. It is indisputable. Not only are you conscious, you are consciousness.

If you say, I am conscious, it's not entirely correct, because there's a duality. There's I, who has something that's consciousness, but I, the fundamental I and consciousness are one. So I am conscious is a conventional way of putting it, but the truth is, I am consciousness.

You can even drop the consciousness. I am, and that is the deepest meditation, and that's the foundation for everything. If you lose that, if you don't know yourself as the being, if you only know yourself as the human, no manifestation will be of much use.

You might succeed here and there, but no manifestation will be of very much use. And the world is going to be very frustrating if you miss the foundation, which is inseparable from who you are in your essence, and that essentially is also the essence of what we call the now or the present moment, because the now or the present moment is actually the space for everything, and that is the, for lack of a better word, the unconditioned consciousness. So that's the foundation.

Once you know that, manifestation is a secondary thing that you, from time to time, practice or engaged in, but to put it differently, one could say that when you are in touch with that deeper dimension, then you are manifesting, even when you're not explicitly manifesting something specifically in this world, you manifest a different reality. So this manifestation is, sometimes you may want to manifest specifically, not in order to achieve something that will eventually bring you to some kind of ultimate fulfillment, because it won't, if you have missed the depth dimension, the being, but because that's part of being here in this world, because the universe delights in manifesting, in creating forms. So you might as well participate.

In fact, you're meant to participate in it, the process of creation, but become, be conscious in it. Otherwise there's a dream that you're in, you live in a dream-like world, oftentimes into a nightmare. So you're manifesting.

The reality that you manifest is different when you know yourself as a being, primarily, and then you can accept what you are, who you are as a human, and you accept other humans, humanness, which is always imperfect and limited, but your humanness is no longer a huge troublemaker when you are connected with a depth dimension of who you are, the being that you are, the awareness. Then the human is no longer crazy. Okay,

let's go on to the first question.

[Speaker 3] (5:46:38 - 5:46:48)

Very well, yes, we have Pearl here from Chicago, Illinois. Pearl, please go ahead and share your question with Eckhart.

[Speaker 9] (5:46:50 - 5:46:53)

Thank you, Tammy. Can you hear me, Mr. Tolle?

[Speaker 1] (5:46:54 - 5:46:55)

Yes, I can hear you, Pearl.

[Speaker 9] (5:46:55 - 5:48:19)

Okay, thank you. It's nice to speak with you, and it's an honor to be here to ask my question. So interestingly, in your introduction, you just answered my question.

So I'm gonna ask it anyway. So the question I wrote a few weeks ago was about a human being who manifests as a person of color. So I self-identify as a woman of color.

So in spiritual teachings that use some of the language you use, that includes the stories and thoughts, in quotation marks, cause suffering, when someone who identifies as a minority or person of color, and if you're in a predominantly white, middle-class spiritual community, that particular phrase can feel more like spiritually bypassing a human existence that includes race and gender. And so sometimes as a human body, I struggle with those phrases. So I'm just, when I wrote to you, I was really desperate to understand how the teachings that come through you help with that experience of being a human body that has identified with a race and a gender, but also here's your teachings or the things that you can say, but not sure how to reconcile that in our communities that might not look like us.

So that was my question.

[Speaker 1] (5:48:20 - 6:15:28)

Thank you, thank you. So bypassing, that's an interesting term. That you used, and it is something that can easily happen.

It can happen externally. I'll give you one or two examples in a minute, in a second, I suppose. It can happen externally, it can happen internally.

There's an external bypassing and an internal bypassing. The external bypassing would be your encounter situation that is damaging, harmful. It could be that you are living with somebody who is abusive, just an example.

But, and it continues, the behavior of that person continues towards you. And this example can stand for many other things, collective things, other things of a personal nature. So you continue to live with this person and you meditate instead of taking action in order to change the situation. Now, in this particular example, it's not likely that you will change the abuser, but you can change the situation, for example, by removing yourself from that situation.

That's one way. But if you are so spiritual that you practice external spiritual bypassing, then you meditate, all you do is meditate every day and kind of denying that the person you are living with is deeply unconscious. And actually the behavior is actually harmful.

It might hurt you or kill you eventually, but you're not taking action because you believe that perhaps it's unspiritual to take action or whatever. You don't want to hurt him or whatever justification you may have for that. The completely different thing would be, before I go on to talk about internal bypassing, if you were trapped in a prison cell with a person who is maybe abusive or extremely obnoxious, whatever it may be, and there's absolutely no way of getting out, then you would have to go in a state of complete surrender.

And that is, there's nothing you can do unless there's something you can do, but in that moment, there's nothing you can do. There are certain situations where action is not possible, at least not right now. Those situations require complete surrender, but many other situations can be changed by taking action.

So bypassing is to avoid taking action for whatever reason the mind comes up with. And that is the external bypassing, but even more importantly than that, internal bypassing is not to acknowledge the emotions that you feel, to deny the emotions that you feel, that emotional pain, for example, not to look at emotional pain. So when you deny, now this spiritual people have been, and religious people, have been doing it for a very long time.

The internal bypassing is to deny the reality of what you're feeling. Traditionally, if you're a religious person, let's say, maybe you're a Christian and you've been taught that a Christian is a good person, you may deny certain destructive emotions, extreme anger within yourself. You cannot admit to yourself that you are angry because it would conflict with the mental image that you have of who you are.

Most people live through a mental image of who they are. And if there's an inner, an emotion, certain emotions that conflict with the mental image, the emotions are denied. So that's internal bypassing.

And you continue to be a highly spiritual person who does not have these painful emotions. But of course, they will come out and they will force you to, you will be taken over by them periodically. That's how a person in the past, Christians often who were

unconscious, well, have this image, and then they were very cruel to their spouses or their children and could not admit that the cruelty came from their anger, never acknowledged.

So the trauma happens in many humans, both on a personal level and on a collective level. And the trauma can be of a personal kind and let something very bad happens to you. Your pain is inflicted on you by other humans, often in childhood, but also later on.

And that leaves behind emotional pain. So you live with emotional pain. This can be collective also.

It could be the emotional pain of, it could be, there could be a racial foundation to the emotional pain. In other words, the collective of an entire race could, in the collective energy field, they could have the accumulation of pain that goes back centuries sometimes. And so this I call, as you probably know, I call the pain body, which has a personal aspect, but things you experience in your personal life that leaves that pain, but also a collective aspect.

Here we are talking about, relevant to your question, there is a, for obvious reasons, a collective pain that is of a racial kind in the United States, because it all started with slavery. The fact of slavery that leaves behind this energy field of pain that primarily black people have to recognize within themselves, some have already transcended it. You can transcend it by some more, but it's not fooling yourself and bypassing and saying you have transcended it when you haven't.

So that is, it's also there in the Native American energy field that they experience another kind of pain. It's by the way, it's also there in entire nations in the world where huge suffering happened on a very large scale, such as Germany and Russia, enormous suffering, and that left behind a collective remnant of collective pain in the entire energy field. And virtually every human who lives there has some share in that collective pain body.

So then every human has partly a personal pain body and partly a collective pain body. And sometimes one is stronger than the other. So it's very important to recognize that.

Even white Americans, to some extent, not far less than black Americans, but white men to some extent also have a share in that pain body. They have the collective pain body that is generated through the suffering because both the victim and the perpetrator have a share. This is how the collective pain arises.

So, but how do you deal with it? You have to deal with it. Every individual has to deal with it within themselves.

That's where it is recognized. To recognize that it's there, to recognize it directly so that, let's say it is, it could be anger. It could be things that are related to anger.

It could be resentment. It could be any kind of, it could even be rage, but it needs to, that's fine as long as you recognize it within yourself for what it is. And then you can begin to use it and transmute it into awareness.

And that is why humans who have a strong pain body, whether it's personal or collective, actually the strange thing is, are more likely to awaken spiritually than those who have a weaker pain body. So that's very important to recognize. If you don't recognize the accumulated suffering within yourself for what it is, then it becomes unconscious.

When it's unconscious, it can easily rise up into your mind and create certain thoughts. Then your thinking becomes controlled almost by the pain body. And then your thinking becomes emotionally controlled thinking and it can no longer be rational.

And you would then, the ego would be there without awareness, the ego is there. The great danger is to any human who has suffered, who has a strong pain body, the danger is that you develop an image, which is a mental creation of yourself as a victim. And that is a pitfall.

It's a danger to have any, whether it's a personal or collective, when you, there's a huge difference between recognizing the pain within yourself and realize, know what it is. If it's of a personal kind, you know that it's your dad who did that to you and that to you and your unconscious parents or somebody else did this or that to you. And you recognize that it's there.

If it's collective, you recognize that you not only carry suffering from your personal life, you also carry the suffering of your ancestors. And that is, if you don't recognize it, the suffering becomes incorporated into a mental image. Then your identity, which means your sense of self, becomes predominantly that of a victim.

And that's very dangerous because when you see yourself as a victim, this, to not see yourself as a victim is not a denial that something bad happened to you. It's not transforming something bad that happened to you in the past, transforming it into an identity. That's the trap because then you completely, you become completely disempowered.

But for the ego, the seductive thing is the ego likes it. The stronger, it is always looking for a strong sense of identity. It's looking for a stronger, it always needs enemies.

It needs the other. And so when you see us, it's very, to the ego, it's a wonderful thing to see itself as a victim. It gives you a very strong ego identity.

And that is the case with anybody who has a pain body. A great danger is that you see yourself as a victim of others. This is not to deny that you actually, you or your ancestors were a victim of others, but does that become your identity in the present?

The huge difference is to acknowledge that, yes, you or your aunt or your ancestors were victims. Yes, an undeniable fact. The danger is, is that becoming the main part of your sense of self?

That's where you would go astray. And that's where, then you're not really, all the suffering of your ancestors would be in vain, one could say, because it has not brought you then to a point of consciousness. It has brought you to further unconsciousness.

In Eastern terms, it's called perpetuating karma. Because then you are a victim, then you have enemies. And of course, as a victim, you have, the ego always wants to be superior to others.

That's, it seeks superiority. It lives on, it thrives on superiority. Now, a victim has enormous superiority towards others.

It's moral superiority, of course. So there's a lot of that these days in the energy field. And that's the ego is manifest in that way.

It's highly important for people to be aware of that. And to remember, we are not denying that people were victimized and even are victimized still. On the one hand, that's a fact.

Not denying what you feel in your energy field, but then realize that is what happened, or that is to do with a human, that's how it is. But not to derive your sense of who you are from it. So every, highly important to be aware of that so that you don't perpetuate human unconsciousness so that you can use the suffering in your own life and the suffering of your ancestors and find that the transmutation needs to happen in you.

I know it's happening in you, Pearl. I know it's already happening in you. I can see that.

And perhaps you can help many others also to awaken to that. But you have to be very careful because when you question anything that is ego, the ego can easily hit back at you if you don't explain it carefully and point it out. And if anybody who's not ready to hear it, you will get a reaction.

If you question people's victim identity, you will get an enormous reaction. If they don't understand what you mean by that, because they will, the ego will immediately defend itself. You will immediately become the enemy.

They haven't understood the difference between having been a victim or even to some extent still experiencing discrimination and so on, that those are facts. On the other hand, basing your sense of who you are on that because then the opening into presence or awareness is then completely shut to you when you have a strong egoic identity, or in this case, victim identity, then awareness doesn't rise, which means the power that is there accessible to humans potentially, then you would have no access to it. But the ego

feels enormously strengthened and satisfied in its, so that's a, it's a very subtle thing that needs to be recognized.

So that bypassing then is avoided by becoming aware of what it is that you're feeling so that there's an awareness and you allow yourself to feel and recognize it for what it is. It's accumulated emotional suffering from the past, personal as well as collective. And then as you recognize it, it cannot use your mind anymore and it doesn't become an identity, but it's acknowledged, but doesn't become an identity.

So you become, now what happens if you acknowledge the pain body within yourself, it means you're conscious of it. There it is. And a very subtle thing happens when you become conscious of it.

There's this, suddenly you are not it anymore. You are the one who is conscious. You are the awareness for that.

You are the space for it. So you can, you are this, one could, here's the, let's say here's the accumulated pain and here's the awareness around it. You're aware of it.

And as you continue to be aware of it, whenever it arises, one could say that space around it grows, gets bigger. And that space is the space of awareness or presence. And that space is inseparable from who you are as a being.

What you are observing there is the human part, the conditioned, the suffering entity, the human. So you have the being and the human. And then this, as the, what I sometimes call it the light of consciousness, as the light of consciousness shines on it, it becomes transmuted into more consciousness.

So the suffering is like something that you put like a, I think in the power of now, I wrote about it. It's like a log you put into the fire and the fire, it becomes, whatever you put into the fire becomes fire. It consumes it.

So the suffering is transmuted into awareness. And that is part of the awakening. And that's a wonderful process.

And all those who have achieved great things to bring mankind, humankind, a little bit further in the evolutionary process, which means awakening, none of these people had a victim identity. You cannot make a useful contribution to this world if you have a victim identity. So also the great, let's look at the great black teachers who made a huge difference.

Martin Luther King, when you read the writings, there is no victim identity there. You look at Nelson Mandela in South Africa. No, he was for many, many years in prison.

When he came out of prison, he was not the same person as the person who went into

prison. He went through a transformation in prison. And when in prison, he no longer had a victim identity.

So he was, power was suddenly came through him. And what he said was very wise. What he did was very wise.

He also, I mean, he could have had enormous justification for making all white people into enemies, but he had already, he had transcended that. And those are the people who can make a wonderful, the only people who can make a contribution to true change is not the people who demonize others or who make others into enemies because that's always a sign of consciousness. Sometimes, yes, you have to defend yourself when you're being attacked.

You have to defend yourself. But to transform others into enemies is thereby strengthening your righteous, egoic victim identity is unconscious. So if anybody, you look at the Gandhi, how he brought about the independence of India, again, not coming from a victim identity.

They all had found that those humans were able to transcend that within themselves and then became enormous power came through them. That's the teaching for, and that's the promise and the incredible opportunity in, let's say, in America for black people to use the suffering and transmute it. And it's been happening.

I know black people, it's happening to you. It's happening to many others. And then experience the power that comes through and they can play an enormous part in the awakening of the country as a whole.

There's enormous potential for the transmutation of all that into consciousness, enormous possibilities. So this is a possibility that's opening up now as a growing awareness of race and so on in the United States, a growing awareness. So that is a possibility.

It can go that way. It can also go, can draw the country further back into unconsciousness. It could be a regressive step too, it can go either way.

In the long-term, even it's a regressive step, in the most extreme scenario, it could lead to civil war or whatever. If that were to happen, even that in the long-term would lead to an awakening, but it's long and painful. Or the awareness that's arising now could lead to a very positive change when an increasing number of humans transcend the suffering within themselves, not by ignoring it, but by acknowledging it and not transforming it into an identity and then becoming aware of the power that lies within them.

So that's the promise and the possibility of the present age.

[Speaker 9] (6:15:30 - 6:15:32)

Thank you. Thank you very much.

[Speaker 3] (6:15:32 - 6:15:49)

Thank you, Pearl. We now have with us Anurag, who's joining us from Bombay, India. Anurag, please go ahead and share with Eckhart your question.

[Speaker 6] (6:15:50 - 6:18:19)

Thank you, Tammy. Hi, Eckhart. It's an absolute honor and a pleasure to see you even through Zoom.

It's uncanny how you've answered the question that I've had since a long time. I've been studying the Upanishads and the Vedas for a while. And the thing that everyone, Adi Shankaracharya also talks about is asangatvam.

And he says the non-attachment. And somewhere, what I had written to you, and I think you've answered it in very specific details already. Somewhere, I began to feel somewhere that it was almost selfish not to identify with the pain of someone else because individual pain body, I can understand, I can wrap my head around it.

But this collective pain body, you sometimes feel so helpless about the things that are happening around. And it sometimes almost feels very, very small to not identify with it and yet do what is required. But sometimes it feels that am I missing out on feeling that emotion and identifying with it?

Because if you bring that awareness of being the witness consciousness to what is happening, there is no feeling that you feel there. And then you look at people around you suffering and then you feel like, am I being insensitive? So it's a very confusing state sometimes.

[Speaker 1] (6:18:20 - 6:41:02)

And yeah. Yes, I understand exactly what you're talking about. Thank you.

It does make sense. So let's see what there is to say about it. There's a wonderful quality that is possible for human beings.

We could call that empathy. Empathy. Empathy is to feel what the other is feeling, to have a, to tune into another and to some extent feel the suffering, the pain of the other.

You can even have, you can have empathy with animals too. You can feel the suffering of an animal. You can feel the suffering of a human.

And the ego is not capable of empathy. So people who are ego possessed to a high degree feel little or no empathy for other humans because their sense of separateness,

separation is so strong that the other only exists for them as a conceptual entity. They cannot sense the other as human and they cannot let alone sense the other as the being beyond the human.

So to have the, when you have empathy, this can only arise when there's some absence of ego. So they said it doesn't mean that a person with empathy is completely egoless, but even empathy could be used by the ego. Anything can be used by the ego.

Your spiritual practice can be used by the ego, anything. So, but there's an opening there. And I remember various occasions when I felt what you describe, traveling and so on, looking at human suffering.

And I wept. One can only help a little, but what I wept, that's the human, on a human level, you feel that. Compassion is another word that's sometimes used.

It's very closely related to empathy. Compassion is a feeling, can lead to action, but you know that whatever action you take in the face of human suffering is probably limited. So there's compassion, there's empathy.

The German word for compassion is quite interesting when you break it up and translate it literally. The German word for compassion is mitleid, which translated literally is suffering with, to suffer with someone. Mit means with, leid means suffering.

Mitleid means with suffering, to suffer with someone together. That's a German word for compassion. So as the, it's inevitable that you, that that arises as you gradually free yourself from egoic consciousness, more and more empathy arises, and then you feel that.

I feel it for many instances when I just, I don't, I was in a country somewhere, saw a beggar sitting in the street and I felt tears. Another strange thing I remember, we were in Italy in a small town, perhaps it was Assisi where we had a retreat. I walked, there was a church and the bells were ringing very slowly and then people were coming out of the church carrying a coffin.

So I realized it was a funeral. I don't know who died, somebody died. And I couldn't stop crying for 10 minutes.

I was, it was, I cried because this for me meant the death of every human being. And I, I just was very strange for 10 minutes, I was just crying and crying. And even when I talk about it now, I almost cry.

Why, how could you cry? Because that was on the human level, that's, that everybody's, every human's destiny is that. And on a human level alone, it's tragic.

But as I cried, now this is hard to describe, underneath the crying, there was a very, very

deep peace underneath it. One could say almost, perhaps when one talks about it, it's incompatible almost, say, how can, but there was, there was peace and on the surface there was the weeping. I can feel it even now.

Because on a human level, human destiny is tragic. Everybody's attention's to death. It's just amazing.

On a human level alone, each one of us in the not too distant future is going to die. And that's it. And sometimes before you die, you may have to suffer a bit more, physical suffering, whatever it may be.

But now where's the peace? Where does that come from? That you feel in the face of, where you even, you feel it even more strongly in the face of death, which when you observe the fact of impermanence, as the Buddha called it, the fact of impermanence of all forms, and don't deny it, but really face it.

Then by completely looking in the face of impermanence, something, you become aware of something that is beyond impermanence in you. The Buddhists sometimes call it the deathless. Buddhism likes negative terms.

It denies something. The end of suffering, the deathless. Jesus didn't use those terms mostly.

He used more positive terms. He said the equivalent of the deathless dimension in Buddhism, Amaravati, is the term that Jesus used, which is eternal life. Jesus spoke about eternal life, the possibility of finding eternal life.

Sometimes in bad translations of the Bible, it's translated as everlasting life. That's the wrong translation. Eternal doesn't mean everlasting.

It goes on and on and on. No, eternal means timeless. The timeless dimension of consciousness.

Now, I believe I wrote that in a Stillness Speaks book. This is just a little analogy to explain what I'm talking about. If the entire world were green, let's say everything is green in this world.

There's no other color other than green. That means green would not exist. There would be no word for it.

Because for anything to exist, you need the other. So everything is green. There's no green.

You could even apply it to race. If everybody were exactly the same skin color, there would be no race. You could not derive your identity from your race because you can only have an identity because somebody else has a different identity on that level of the

human level.

Now, impermanence, the fact that you become aware of impermanence, you can become aware of it, brings up that which is beyond it. Because if there were nothing beyond impermanence, you wouldn't even know it. You'd be so much part of it.

But there is a knowing. So if there's a knowing that this is green, there must be something that's not green. It's a little, just an analogy.

So to become aware of the fact of impermanence means there's something that is beyond impermanence. That can become aware of impermanence. And this is why it's so helpful to, and I love going to cemeteries.

For meditations. So you walk through the cemeteries and you look at the gravestones. What could be better reminder of impermanence than a cemetery?

You look at the gravestones. One of the greatest meditations, highly recommend, walk around and then experience two things. The sadness of impermanence and the deeper peace underneath it.

And again, that brings us back to where we started. The human and the being. The human and the being.

The human is subject to impermanence. The being is the transcendent dimension. The consciousness, the being that is not yours, but it's the essence of it all.

And to be aware of both simultaneously is very liberating. And it's really, it's ultimately, that in itself is a healing thing. When you are aware, when you, let's say you're with a human who is dying, that can also be a very deep meditation.

If you sit with someone, perhaps a loved one, a father, mother, whoever it may be, and you sit with a dying person, and if you become still and alert without any more denial or anything like that, without needing some kind of explanation in your mind or seeking some kind of explanation for it all, you'll become aware of the two levels, the sadness of it, but as you completely accept that, the impermanence of all forms, you become aware of something underlying, something deeper, that's the consciousness.

And that's also the essence of this human who died, the being, that is eternal life. And you know very well when the moment this person has passed away, only the body remains, and you realize he or she is gone. And the physical body was never who that being was.

The physical body was never it. And so it brings you to the realization that you also, that you are essentially invisible. What you see, what I see of myself or what I see of you is very little, almost the body.

You see the body. You see the, you can't even see the thoughts. The thoughts already exist already in the realm of the invisible.

You cannot find a thought. You can examine the brain, but you cannot find a thought. We don't even know exactly what a thought is.

I can remember this moment, my grandmother who died when I was 11, but only this one, where was she all this time? As a thought, as a memory, would a scientist, if he opened up my brain, would he or she have found my grandmother there, the memory of my grandmother? No, because thought already is invisible, exists in the realm of the invisible, and thought is only the upper layer of consciousness.

It's the, so thought is a ripple on the surface of the ocean. So if you can sense that you are also invisible, nobody can find you through the senses. You don't exist ultimately in the so-called material realm.

Nobody would find you. They open up your brain. Where are you?

Gone. So the death is something that is a very important portal into awakening potentially the fact of impermanence. And it's both, it's tragic and it's perfectly fine.

Nothing real can be threatened as the Course in Miracles says at the beginning. Nothing real can be threatened. Nothing unreal exists.

Herein lies the peace of God. Nothing real can be threatened. So in ultimate terms, the body is not real.

It's just a temporary apparition. Nothing real, nothing unreal exists. Ultimately, it doesn't even exist.

We don't need to go into that. It's like a dream. Herein lies the peace of God.

In knowing this, you have this deep peace. And that's the being, the realization of being. And you can still weep.

And you can also take action to remedy to some extent, as much as possible, the suffering of others. Without being consumed by the suffering of others. Because there are many humans who feel they want to help and eventually they experience burnout and frustration.

That's the danger when you feel like I must help, help, help. Yes, it's wonderful to help. But are you losing yourself in that?

Or are you able to help without losing connectedness to the source? And then an additional dimension flows into what you do. And that is through help.

Then you emanate that. And that also then changes the way in which you act upon the world and help others. A very last, before we finish the answer to this question, a very good question.

A great form of healing, if you want to help others by healing in whatever sense, whether it's physical healing or deeper healing. Deeper healing, of course, means self-realization. Awakening is the only, the true healing.

To heal, to help others with, to heal others is to recognize the, let's say somebody is seriously ill, instead of focusing on the illness, which is on the human level, you focus on the being. On the level of being, that human is already complete and healed forever in the state of oneness with source, with oneness with God. So you can, if you focus in another human being, not on the external manifestation of the human, but on the, who that human is in the essence of their being, where they don't even need any healing, where they are already complete.

Nothing can be added on that level to who you already are. Nothing can be added, needs to be added. And if you focus on that, sometimes a person suddenly feels better or gets better.

So you acknowledge the deeper reality in that human being. The, that's, if you want to go more into that and if you are Christian or if you have Christian leanings or you're still practicing Christian or you still feel a certain affinity with Christian teachings, then that kind of healing is explained very well by a writer called Joel Goldsmith. Joel Goldsmith talks particularly about, he was a healer and a teacher, spiritual teacher.

He did a lot of healing and all his healing is done in that way. Sometimes people would call him up on the phone from another part of the world talking about somebody who needed healing. And he would, even while he was talking, he had never even met that person.

He would close his eyes and completely forget about what they said about this person and just go totally within to the realization of being. And quite often it resulted in a healing on an external level of that person that he had never met. So that's, Joel Goldsmith talks, uses Christian terminology and takes it very, very deep.

So anybody who's interested in that Goldsmith, you need an affinity with Christian teachings, otherwise you won't like the terminology. Thank you so much. Thank you.

Thank you.

[Speaker 3] (6:41:03 - 6:41:17)

Thank you, Anurag. Our final questioner, Eckhart, is from La Jolla, California, Vu. Vu, please come join and share with Eckhart your question.

[Speaker 2] (6:41:18 - 6:41:27)

Hello, thank you. Yeah. So my question is, what do you classify as a true limitation to manifestation?

[Speaker 9] (6:41:28 - 6:41:32)

Something that's really unfeasible. Can you hear me?

[Speaker 1] (6:41:32 - 6:41:40)

I'm just turning up the volume, just a second. I have to find- I have to find- Let me get a little closer. Yeah.

[Speaker 9] (6:41:41 - 6:41:42)

That better?

[Speaker 1] (6:41:43 - 6:41:44)

Yes.

[Speaker 2] (6:41:44 - 6:41:45)

Okay.

[Speaker 1] (6:41:45 - 6:41:45)

Yes.

[Speaker 2] (6:41:45 - 6:41:53)

So what do you consider a true limitation to manifestation versus a limitation of the mind?

[Speaker 1] (6:41:56 - 6:52:34)

Good question. Thank you. Now, when you read what Jesus said, when you have faith, faith in the terms that Jesus used is to be connected with the power within you that is inseparable from the source consciousness.

When you have faith, you can tell a mountain move from here to there and it will happen. Now, that could be a kind of parable or analogy, or some people might want to take it literally. He also said, as you know, I've had before the one statement that encapsulates the entire secret about manifestation.

Jesus said, when you ask for something, believe that you have received it and it will be yours. They just encapsulate. Believe that you have received it.

I've spoken about that at length in other sessions. To believe that you have received it is to feel connected with the source consciousness the essence of being where anything else is. That's the cream, everything else is the skimmed milk.

So if you have the cream, you can manifest anything in the realm of the skimmed milk. Now, that would mean that you can entirely change if the statement about the mountain is to be taken literally, then it would be saying that it is possible to completely change external reality, so-called physical reality, simply by the power of your mind. And I believe that is the destiny of humans.

Eventually, humans will be able to simply manifest through the mind. If that were the, at the moment, no, to some, a few, you can manifest quite a bit. Not immediately.

You always need a little bit of time, mostly. There's a lot you can do. And even sometimes things that you think might be almost impossible, that is too far, that is possible to manifest.

But there are limitations. You're absolutely right to what, and you need to recognize those limitations so that you are not engaged in completely useless manifestation practice, aiming at something that is not within the realm of possibility. For example, let's say I suddenly got it into my mind that I'm going to participate in whatever capacity in the Olympic Games, the next Olympic Games, whenever they are going to be, and I'm going to win a gold medal in boxing or whatever, or jumping or whatever it is.

And no matter how powerful my manifestation is, that is not going to happen. So I know that is an impossibility. Or I want, let's say I got it into my mind, I want to become the world's greatest ballet dancer.

Okay. Now, if I'd been 10 years old, it might've worked, but it's not going to happen, that's for sure. No matter how powerful my manifestation practice is.

So there are, now these things are kind of obvious that there are physical limitations to what you can do or what your body can do. There may also be mental manifestations. Sometimes people have an image in their mind of what they want to be.

But I remember watching years ago when we still had cable television, American Idol. American Idol is all these people who perform, they want to be chosen as the great, the next American Idol in all kinds of singing and dancing and so on. And one is sometimes amazed at the discrepancy between what people thought of themselves, how good they were at singing or dancing and how bad they actually were when they performed.

It's just, the discrepancy was just incredible. They thought they were the potential greatest singer, but they were just awful. Just everybody could see that they can.

Now, that's, now that could be that they haven't practiced enough. It could be that they

haven't, that they forgot that in order to achieve mastery in anything, you have to focus your mind and you have to enjoy what you're doing for quite some time before power flows into what you do. So they have just a mental projection.

I'm going to be a rock star, but then all this, the practice, you have to live it. You have to live the music. You have to live or you compose the music and you live it every day.

And you live, your instrument becomes part of your very being and you live it. And you enjoy it. And then you go into the subway and you play there for a year or two.

And then you go somewhere else, a little bar and you play there. That's how many great stars have started. And then you leave.

And there was this book, I can't remember the title. He found him and he looked at various great musicians and dancers who had achieved great things. He calculated that they had 10,000 hours of practice before mastery was achieved and something was able to flow through them that made them great.

With the Beatles, for example, he examined for how many years the Beatles performed in just little bars in Liverpool and then in Hamburg. They were performing in little beer cellars and tiny bars and he calculated and he came to the average figure of 10,000 hours. 10,000 hours of practice.

And that's, so very often the people don't achieve they haven't, the goal may not be totally unrealistic. It may be within the realm of possibility but what they miss is the intervening the journey towards the goal and they don't enjoy the journey and they don't want to, the energy is not there to practice every day, to do every day so that the power of increases and flows through them. Now, many, quite a few of those people, they never consciously manifested something the Beatles, I'm sure it just was a gradual evolutionary process for them before they, what they created was very deeply inspiring.

I mean, the songs are relatively simple but they have an essence. There's something there that makes them that they'll still be around in two or 300 years time. There's something there that's suddenly came and that wasn't there initially.

So are you able to enjoy the doing if the present moment really comes back to the present moment? Do you enjoy the journey towards it? I have the, let's all, let's say you want to become a, people have an image of what they want to become but are not able to give it attention in the continuous, in the present moment so that the journey must be joyful to be empowered.

So many things are possible. Now, even people who seem to have a very bad voice that say this person could never sing, that's not necessarily true. If this person continues, it could happen that something will become through.

Look at somebody like, who was this jazz singer, very famous African-American, very famous jazz singer who had this deep croaky voice. The name escaped me right now. One of the most famous, Louis Armstrong, I think.

Was he a jazz singer?

[Speaker 13] (6:52:34 - 6:52:35)

Mm-hmm.

[Speaker 1] (6:52:36 - 6:52:38)

Was he? I think he was.

[Speaker 13] (6:52:39 - 6:52:39)

Yeah.

[Speaker 1] (6:52:39 - 7:04:42)

So he had this. I mean, you would say, how could this person ever have a singing career? It's totally impossible.

But the strange thing is, everybody would have said there's no chance for you, just do something else. When he did, eventually something happened. It didn't matter anymore that this wasn't normally regarded as a good singing voice.

There was an essence that came through him that used the voice and touched everybody. So that was incredible. If this person had asked anybody, I want to be a singer, and they said, okay, of course, what you can do, please think of something else.

So often, it is the case, and I don't know, I haven't read his biography. I don't know what his past was, what his journey was. But it's amazing that somebody who has such a bad singing voice can create such wonderful songs.

Louis Armstrong's quite amazing. So there are incredible possibilities that the mind would exclude by saying prematurely. Prematurely.

So many things are possible, but some things are not possible, often involving, as the examples I gave for myself, well, I think to get a medal in the Olympic Games, there may be one or two disciplines that I could still be good at, who knows? One could be, there's a Canadian, favorite Canadian discipline called curling, where you push that thing on the ice. It doesn't require too much physical strength, so there might be a chance for me participating in the Canadian team of curling, but I doubt it.

That's a little aside. Yes, knowing what is possible, but without limiting yourself, as in the example of Louis Armstrong, he would have done if he had listened to others and said,

probably told him, your voice is no good. If he had listened to others, and he didn't, fortunately.

And when I was writing *The Power of Now*, people sometimes ask me, what do you do? And I said, I'm writing a book, spiritual book. And they say, what about?

I said, it's about present moment, living in the present moment. And several times people said, oh, forget about it. It's been done so many times.

This is something that's already been overdone. You should think of something else. This possibly present moment is old hat.

Just don't do it. There's no point. You're wasting your time.

Somebody actually told me, literally, he had read many spiritual books, and said, if you are writing another book about the present moment, you're wasting your time. And I was writing *The Power of Now*. I didn't listen to him.

I knew I wasn't wasting it. I left the process. It was an empowerment that happened.

It didn't matter to me very much whether the book would be successful or not, which was very much secondary. I knew the book had to be read. If I had not written it, I would have become ill, and I would have died.

That's how strong the energy flow was. If I had not responded to it, I would have died or become seriously ill. So don't necessarily listen to others.

But yes, it is true. On the one hand, there are things that are not possible. For example, physical flying.

Right now, it's not yet possible, at least not in this dimension. You can probably fly in the astral dimension. And when you dream, you might travel to the astral dimension and experience, as I sometimes do, that you actually lift off and you can, there you go.

But in this dimension, I would not step off my balcony and jump off or start practicing flying. I don't recommend it. Certain things are impossible, and you need to just use your discrimination and look at it without limiting yourself unduly, because many things that other people might tell you are impossible are actually within the realm of possibility.

And even certain things that your mind will tell you are impossible may be within the realm of possibility. And again, there's a fine line there. Important thing is make sure that you enjoy the doing of it.

And then you focus on your destination, but enjoy the doing in the present moment. And then whether or not you even arrive at your destination becomes secondary, because there's such deep enjoyment in the present moment. So, because the arriving at your

destination, which means achieving your goal, is a relatively short-lived phenomenon.

Let's say your goal is, I want to live in a nice big house. And then you've somehow, you're able to manifest it. And in the meantime, you're presumably engaged in a certain activity that enables you to have that.

And then you sit in your big house. And very quickly, you will experience the state of unsatisfactoriness again, very quickly. Any destination you arrive at is already the end.

And this, many people who have become famous, actors and others, I've spoken to quite a few. And most of them have said, a little while after they became famous, after the initial euphoric high that they were on subsided, they became very unhappy. Although they would have, before they thought when I'm famous, I'll now be happy because everybody will love me.

And everybody will acknowledge how great I am. I'll be happy. I can do anything, go anywhere.

I'll be happy. Yeah, the euphoria was there initially. And then suddenly there was a huge depression set in, unhappiness set in, and they didn't understand it.

So the arriving is very little unless you break through into the deeper dimension of who you are, but you do that now. The realization of being needs to happen now. Then you're not looking to the arriving to free you from a state of unsatisfactoriness.

Your manifestation will become useless if you look to the arriving for state of liberation, from state of unsatisfactoriness or insufficiency or feeling you're not, there's something missing. This feeling that there's something missing does not derive ultimately from not achieving this or that. It derives from not having accessed the vertical dimension in your life, which is to realize the being, and you're still trapped on the level of the human, the doing.

That's where ultimately the feeling of something missing arises. Because in the level of being, nothing is missing. You're already complete.

The rest is a more, is a secondary thing. You could, it's certainly, it's quite nice to achieve certain things on that level. It's fine.

You enjoy it up to a point. You enjoy what you achieve. If you don't look to these achievements for some kind of liberation or fulfillment of who you are, that's true, expecting too much.

The world can't give you that. A certain amount of satisfaction can come, not ultimate, lasting satisfaction. A certain amount of superficial satisfaction when you achieve this or that is fine.

And then of course it changes. Sometimes it leaves you or it evaporates again. So that's, it's a very subtle thing to know, just to summarize the answer to your question.

Yes, on the one hand, there are things that you should not pursue because they are not, clearly not within the realm of possibility. But on the other hand, quite a few other things you could pursue because they are possible, even though people may tell you they are not, or your mind may tell you they're not. But whatever it is, don't, do make sure that you enjoy the present moment.

The step you're taking at this moment is really the most important step ever. There's only ever the step you're taking at this moment. If you don't honor that and give it your fullest attention, then the rest would be very frustrating to honor this, the step you're taking at this moment.

And then perhaps in order to achieve mastery, you need to take 10,000 steps, the 10,000 hours that this man, okay. But you enjoy, you enjoy. While you take this step, you're not counting and saying, okay.

Or you don't count the hours. If you practice dance or music or being an artist or a writer, you don't say, okay, this guy said I need 10,000 hours. So I better start now.

And then you count, okay, I've now done 150 hours. How many more to go? You're not present.

You're not, you don't. The step you're taking now is, then there's a quality in what you do. When you give it attention and honor it, acknowledge it, there's a quality in the doing.

It's hard to define, but there's a quality in how you do what you do. And that empowers it.

[Speaker 3] (7:04:46 - 7:05:03)

Thank you, Vu. And thanks to Anurag and Pearl as well. Eckhart, as we bring our session to a close, could you lead us all together in some moments of stillness?

[Speaker 1] (7:05:04 - 7:07:37)

Yes, thank you. Thank you so much, everybody, for being here, sharing presence. Not your presence, not my presence, just presence.

And become aware of yourself, not only or not mainly as a human with a history, a past and a future, but become aware of the invisible being that you are. So easy. You just have to remember to be aware.

Not, it's not a memory. It's coming back from, get lost in the human, reconnect with

being. Stop thinking for a moment and sense that you are still there, not as a historical person, but as a living presence.

Thank you.

[Speaker 3] (7:07:41 - 7:07:43)

Thanks, everyone. Thanks for being with us.

[Speaker 1] (7:08:01 - 8:28:31)

There was a time in my life when I had three cats. I lived with three cats and I mentioned it, I think in the power of now. And I mentioned that I lived with three Zen masters, all of them cats.

I very much enjoyed watching cats, how they rest, how they move. Now, in connection with manifestation, I'll give you a little example of how cats manifest, how you can learn manifestation from cats. When a cat comes up to a very high fence and wants to get across, and sometimes it seems, how could this cat possibly jump over that fence?

It's just too high. And then the cat sits at the foot of the fence and then looks around and then looks at the top. You know, it wants to get up there, but it knows it's very high and then looks around a bit more and looks up.

And you wonder what's going to happen. She can't possibly do that. And then a moment comes when suddenly the cat stops looking around and she just looks at the top of the fence.

And then something happens, an energetic moment comes when you can sense, you can both in a way see and sense, can see that some shift happens in the cat. And she senses, she like shoots an energy stream to the top of the fence. And the moment comes when she basically, she's already at the top of the fence, but she's still down there.

She's already, you can know there's an energy that suddenly comes into the cat. And you know, first of all, any second now she's going to jump. There's no doubt.

Second, you know that the energy suddenly in her that wasn't there before. And three, she has projected herself to the top. Basically, she's already there.

She's just catching up physically with where she is already in the non-physical realm. And then she jumps and up, she's at this incredible height and she made it to the top and then she's down the other end. And you say, wow, I observed that many times when the cat projects itself and then the energy happens.

But in the moment of projection, I get a very strong sense that the cat is mentally already at the top of the fence and just following the mental image with her body.

Anyway, that's how I perceived it and learned from it. If you could manifest in that way, so you create that you have the situation already in absolute certainty, and then just the physical just has to follow.

The physical dimension just follows what's already there in the non-physical realm. That could be a very powerful manifestation. Quite amazing.

You can learn a lot from animals, of course, from nature. Now, many people have already tried certain techniques and for some of them it worked. And they got what they wanted.

Whether or not it made them happy, that's another story. Because whatever you achieve through manifestation, of course, has the limitations that are inherent in all phenomena and that's fine. So it's not the ultimate solution to anything, but it can be part of being here in this dimension and creating in this dimension.

But remember, and if you don't have to remember it, you will experience it, getting what you want probably won't make you happy for very long in the absence of realization of the essence of who you are, the transcendent dimension. No matter what you get is not going to provide some ultimate satisfaction and it will bring up its own problems again. Every new situation will bring up a new set of challenges.

That's just how life is. You will never encounter a situation that represents the end of challenges. Whether that's a relationship, a marriage, some attainment in business or your profession, even becoming famous, if that should happen to you, you will find that any new situation, whatever you create, either through manifestation or just through being attuned without practicing any kind of technique, whatever it is that you attain or achieve will present a new set of challenges that you didn't have before.

Before you had other challenges, now you have new challenges. Sometimes with the greater attainment, it's possible that also bigger challenges come. That's just how life is.

Life is meant to challenge us and that's fine. That's how we grow. And some challenges you overcome through generating enhanced energy or generating more power, inner resources that are generated because of the challenge you didn't know you had them.

And the inner resources enable you to, which ultimately is consciousness expressing itself in some form, helping you to overcome the challenge and then you grow. Or the challenge might be so big that you cannot overcome the challenge. And that's fine too, because that means it's time to completely transcend the limitation.

Through complete acceptance of what is, your inner state becomes independent of external conditions. And so you're free internally, although you may not be free externally. Now, an important thing to bear in mind for manifestation techniques is not to treat it as a deadly serious thing.

Not to, I've mentioned before and I'd say it again, not to exercise willpower, like a strong wanting, doesn't work, to have a playful attitude towards it. You are playing in the realm of form in the same way that sometimes in India, they say that the universe is playing the divine game of creation of form. Leela is the word for it, the divine play.

So the seriousness is not a help. The most powerful thing while you do it is enjoyment, enjoying the practice of it. And even if it comes to nothing, if you enjoyed whatever it is you were doing towards something, what is there to regret?

What you enjoy is the energy of it. And maybe something else will come instead. Maybe you were mistaken and the universe didn't have the same plans as you.

So many people have practiced and succeeded to greater or lesser extent. And many other people have practiced and not succeeded. And so you may ask, you said, well, I read these books about and I practiced but nothing happened.

Well, that can have various reasons. One is you were not practicing in the correct way. Two is you were having unrealistic goals, for example, those two.

Or you were sabotaging yourself through deep seated, semi-conscious thoughts that were deeply ingrained in you. And those thoughts were saying the opposite of what your affirmation was saying. Your affirmation might have been saying the universe is abundant and more and more abundance is coming into my life in many different forms, for example.

And your deep seated conditioning said, I'm not worthy of abundance. Or it says, I feel guilty about having more than other people. For example, so there can be a clash between the statements that you make and more deeply ingrained thought patterns.

So it requires certain awareness, considerable awareness to be aware of deeply ingrained thought patterns that may be semi-conscious. They kind of sometimes almost unspoken thoughts or they exist almost more as feelings than thoughts. Feelings, for example, of not being good enough.

You don't deserve it. Or feelings of you are no good. You're not as good as other people.

Perhaps this goes back to your childhood, what you were taught by parents or school. Feelings about money, that money is very negative feelings around money because in your, perhaps your background, your family background, whenever money was talking about, they were quarreling and there was always shortage and anger and insufficiency about money. I'm associated with fear and so on.

And then you have a statement on top of it that says abundant money is coming to me through my work. And so whatever your statement may be, and it's not coming because there's a more deep seated pattern that says I'm not worth it or money is not good or I

don't want it. So it's sometimes not easy to even detect those things because as I said, they may be on a level where they are more like feelings than thoughts or semi-conscious thoughts just under the threshold of awareness.

So you have to go into your, what are your feelings about money, for example, or achievement, any kind of achievement. What are your feelings about achievement? Do you feel bad about achieving for some reason?

And there are other ways in which you can sabotage yourself. You could practice manifestation techniques and those techniques, by the way, should not be practiced not throughout the day or anything like that. Just if you do it, you do it maybe for a week, every day, twice a day for a certain period of time, 10, 15 minutes for a week, two weeks, but definitely not more than that.

And then you let go. And even after practicing certain affirmations or visualizations, when you've done it after 10, 15 minutes, you let go completely. You don't carry it around in your mind.

It's done, you send it off. And then you do it for a while. And then if you overdo it, it has a counterproductive effect.

You do it for a while and then let things happen. Perhaps nothing will happen at all. Perhaps there's a time gap of, and I've experienced a time gap of several weeks to several months even after manifesting.

And then suddenly a shift happens that reflects the original manifestation. And it's important while nothing happens not to become negative or say, oh, I knew it wasn't going to work. Like the woman who wanted to move the hill in front of her house.

And of course, that's another error is to approach a manifestation techniques with a deep seated or say, okay, I'll try it. But really it's unlikely that it's going to work. Obviously then if you believe it's not going to work and obviously that becomes true for you.

So you're also being sabotaged possibly by habitual thought processes that go through your head during the day. And many people have deep seated, habitual and negative thoughts about themselves, about the world in general, about other people. People have, many people have a, see themselves as victims of other people, victims of one person did that to me.

Maybe they, maybe you were a victim, but the problem is, do you have a victim identity? Do you acknowledge that somebody did something to you when you were a child? Yes, that was bad, but it's in the past.

It was bad, it was painful. That person who did it probably most certainly was

unconscious, but the important thing is don't make it into an essential part of your sense of self, the fact that you have become a victim. That's a very seductive thing that many people, is a trap many people fall into that would prevent you from any kind of true achievement.

Victim identity, whether it is a victim identity on a personal level or a victim identity on a collective level, that you belong to a group of people who have been wronged or discriminated against. Now, the fact is there have been and are groups of people who have been wronged or discriminated against. That's undoubtedly the case, but if you derive from that fact, if you identify, derive your identity from your group, whatever that may be, political, racial, whatever, gender, all those things can be group identities.

If you derive your sense of self from, belong to that group that is a victim group, and this has become very fashionable these days if you only look on the internet. It's very satisfying to the ego to have that very strong identity, and then because you can be right and enormous amounts of people, they're all very, very wrong and you are morally superior, of course. The moment you become a victim, you're morally superior to many, many others, especially those who victimized you.

You have a strong, very strong identity, and this is very satisfying to the ego and it's seductive and it's very dangerous because if you get trapped in a victim identity, although so satisfying to the ego, it prevents you from any true achievement in life. It would be a huge, huge hindrance, a huge obstacle. Yes, you can still achieve through building up anger and so on.

I'll show them I'm better than them. It's still possible. It's an achievement, however, that is tainted with negativity and with anger and it won't make you happy and fulfilled.

So it's very important to be aware of that kind of thing in your life. And of course, the more you are connected with who you are beyond your form identity, which is what this is all about, the being that you are, that has nothing to do with your gender, with your race, with your political views, with your religious views, whatever they may be. It goes beyond all that.

And so you can send something that is more fundamental, a more fundamental sense of identity than any sense of identity that you could derive from a narrative in your mind because that's ultimately what it is. The victim identity is a narrative in their mind. This is who I am.

This is what they did to us. And this is implied that we are superior to them morally and so on. Even if those things are true, happened in the past, whatever, what's the standard is deriving a sense of identity from that.

That's very, that could be just, that is enough to nullify any effective manifestation

statements or whatever visualizations or even achievements in life. It kind of drains you of energy because ultimately a victim is powerless and all you have left then is righteous indignation, making others wrong. So be aware that they're not these thought patterns in you that are completely invalidating what you are trying to achieve.

And another one is the pattern of complaining. They are related, but complaining is not necessarily victim, but there's always an element of victimhood when you complain about other people, situations, places, if you're very critical, if you see more what's wrong than what's good, you see the bad and emphasize what's wrong with the situation, you talk about that, you pay, give attention to that. What's wrong with a person?

Because a person is a conglomeration of all kinds of things. A human being is not just one single thing. There's many, many strands and energies coming together and different ones manifest at different times.

There's never just one human being. You think this is one human being. What aspect of that human being that can be a deeply unconscious aspect manifesting?

There can be another relatively more conscious aspect. So when you, through judgment, be very careful that you don't single out one aspect, a negative one of that person and say that's who he or she is. And then you start complaining about it.

And every time you complain again, it brings you back into ego. And the more you're in ego, the less effective your ability to create is, whether it's through manifestation techniques or just create in any way to have the creative flow go through you. The more you're trapped in ego, the narrower the channel is through which creativity can move.

You can still have a trickle, yes. There are people with big egos who have achieved certain things, but it's made them unhappy. And often the flow is very limited.

They have limited success and then it evaporates. Now, it sometimes happens that when you access a creative energy stream within you, and this is not something that happens very commonly to people. It's still a relatively rare thing, but when you know how it works, then you can actually take positive steps to bring it about or to at least to the possibility of it happening for you.

And sometimes it happens then that you access one creative energy stream that comes out of the unconditioned consciousness. But it's unlikely that you will access that unless you already have a vehicle that is prepared for it, which means this vehicle is some kind of activity that you have already been engaged in for quite a long period of time, repetitive, repeatedly, and certain activity, whether it is to do with writing, creative writing, whether it's to do with some artistic expression like dancing or singing, whether it is to do with even scientific endeavors, scientific research, whether it's to do with what

anything that is where a creativity comes in that can enormously empower what you do, the vehicle needs to be prepared. And there has been a study done. I don't remember the details of it.

Somebody worked out that you need to, before the possibility arises of this enormous energy flowing through you, you need like 10,000, I think it was 10,000 hours of practice, dedication in whatever field it may be. So they worked out, for example, how many hours the Beatles, the wonderful, the greatest pop group that produced incredibly, deeply inspired music, how many hours they actually played in little nightclubs in cellars in Hamburg and in Liverpool and they played for years and played and played. And they came up with, I think it was like 10,000 hours, something like that.

And then at some point, suddenly there was another dimension coming in and they became incredibly empowered. And once that comes in, you are capable of inhuman achievements, superhuman achievements. And this is an act of grace, but there's a reason why consciousness chose you because you were prepared.

And perhaps without knowing it, and I don't think, for example, the Beatles ever practiced manifestation techniques. I think they just, I don't know, but what just happened is they laughed, they enjoyed what they were doing. That's an important element.

And they did it. And then at some point, the vehicle was ready and something else came in that lifted them up far beyond anything that any other pop group achieved. There's this.

Now, when this comes, you don't need any manifestation technique that goes far beyond anything when you can touch the creative stream that suddenly empowers what you do to a degree that makes you, well, people might even think you're superhuman, but of course, the danger is that even then, the ego was probably, for this to happen, the ego was out of the way while you practice. And that's important. The ego's out of the way.

You enjoyed the deep enjoyment of the practice without an excessive projection of the desired result, because you need to, even though you know where you want to go, while you're engaged in the practice, it's important not to be attached to some desired outcome because that will disempower you. So you know what your desired outcome is. You have stated it perhaps in your practices, but while you are practicing, you let go of all that.

While you are engaged in the work, whatever it is you do, there's no mental projection of, this is where I want to go that would take away the power. There was a story of, there was an archery competition in Japan, and one of the archers, very experienced one, wasn't doing very well, and the Zen master was observing. And somebody asked the Zen master, why is this person not doing so well in this competition?

And the Zen master said, well, his desire to win drains him of power. His desire to win drains him of power. The desire to win, of course, is an egoic thing.

There are some people who egoically can win, but it's enormous effort and not very healthy. But in most cases, the ego actually prevents you from finding true power. So when you're engaged in activity, the outcome, you must let go of the desired outcome.

Then it's more likely that you will touch that power, that suddenly whatever activity you are doing becomes empowered. So part of manifestation practice is not just affirmations and visualizations. Part of meditation practice is what you let go of rather than what you add to what you're doing.

So instead of adding, not necessarily add a technique to what you do, but just let go of something, then the letting go becomes part of your practice. And the letting go is you let go of needing a particular result, being excessively attached to a desired outcome. Instead, because that takes part of your energy and attention away from the present moment and what you're doing.

You're not totally in it because you want that particular outcome. But when you're so completely immersed in the doing, when you're totally at one with the doing, then you also touch the being. When you're totally at one with the doing, then the being flows because you're totally surrendered in the doing and the energy flows through you.

And then the empowerment can happen. And of course, that is a desired state. Many people see it when you see it in others.

You say, well, this person, I could never do that, but that person does, no matter what field it may be. It can also be in sports. Some achievements, sportsmen and women do incredible things.

And because something else has taken over, it's not just them. And when you say, I could never do that, you're absolutely right, because you as a person could never do that. But if you can access that power that comes from the unconditioned consciousness that can take over, then it can do it through you.

You couldn't do it, of course not. So when it happens, it's grace. But when you know that there are certain things that you can do to open the door, at least to the possibility of it happening.

Again, let's come back for a moment to the time you need. As I said before, the vehicle needs to be ready. And there you need to have focused application of practice, whatever it may be.

I don't know what your work is. You practice. If you're a writer, it's not enough to read about writing or to think about writing.

You need to write every day. And if you throw away most of it, that's fine. But you write and you need to enjoy writing.

And even if the writer's block is there, then you stay with it. You accept, right now it's nothing. You give it, you focus.

And then you write a bit more. You write, write, write. That's just one example.

Dance, whatever it is. Even practice, let's say you work with people in some capacity, helping profession. You're a therapist, whatever.

So at first you're with people and you may apply a certain technique that you have learned and you apply that and then you have some successes and some you're okay, you're not a bad therapist, but not a great therapist. And then after some years or no matter how many, whatever, maybe it's a 10,000 therapy sessions, suddenly you find yourself, you sit there and an energy suddenly comes through you. And you say things that you didn't know you knew.

And you can even feel energetically, there is a, you suddenly, you connect with the person who is with you, the patient, the client, whatever you call him or her. And you feel suddenly an energy arising between you and suddenly enormous healing takes place. That has nothing to do with any technique you've ever learned.

So that is something that you can open the door to it. There's no guarantee that it will happen to you. And if it doesn't happen, that's fine too.

There is, your life is not determined by whatever you achieve or not achieve. Your life is determined by your state of consciousness in the present moment. So the, when it happens, I asked Oprah at some point, if I remember correctly, I asked her, did you ever practice manifestation techniques?

Perhaps when you were very young, just started off in television. And she said, no, I never did that. Although later on, I think she very much appreciates those things.

But if I remember correctly, she said she never did it for herself, at least not in those, at those stages. I don't know if at a later stage she did it. The only thing that happened, she enjoyed what she was doing and she did it more and more.

She started at a very early age, local television newscaster, and gradually the energy came more and more and more and more. And then, and once you touch it, then it gets amplified. And then you get more and more opportunities and possibilities.

You're starting to get bombarded with opportunities and so on, just crazy in a good sense. However, using crazy, it can also be very unsettling because the energy can be so powerful that it takes over your life and then it destroys many other aspects of your life,

your relationships and so on, because you're totally in possession of these energy streams, which is neither good nor bad, but when something so powerful takes over your life, then you have to be very careful that it can absorb everything. This is why you get people who have one great, incredible talent, incredible power, but the rest of their lives are in turmoil and they can be unhappy.

So that can become unbalanced if there's not, some people almost accidentally touch that and they have no idea what it is. And then the ego can come in once the achievement grows and grows. The worst thing that can happen to you then is that the ego was still there.

It was just out of the way whenever you practice whatever it is you practice, your work. During your work, the ego got out of the way, but it doesn't mean that it was out of the way completely. And then you go back into your private life and in your private life, the ego that was subsiding while you're doing your work, which is why in your work you have access to that, comes back when you're not engaged in your work and then the ego actually thinks that it is doing it.

That's me and you think you are superhuman. And then you believe in what other people, the projections of all your fans or whatever and you suddenly believe that you actually are a demigod. You can be, and this is how rock stars, for example, they get when they're on stage, they're on this incredible high and when they walk off the stage, suddenly they sit in the room and then suddenly they, ooh, and they need drugs to keep that high.

And they get addicted to the attention, the high and the ego is there very strongly and says, I want more, I need more of this, I need more. So again, it happens when it happens accidentally as it does to certain performers and so on, then it can be, because this is what you're touching is enormous, enormous power. So Michael Jackson, for example, a person who's very kind of, doesn't have much of a personality in his private life, he didn't, kind of very weak kind of as a person, not much personal power, just not particularly intelligent or anything, but the moment he started doing his music and his dance, some, this power came and he didn't know what to do, it just destroyed him.

So when it does happen to you, I believe you would be more conscious so that it's then people to whom it happens accidentally. Whether or not you would even wish for it, I don't know. And this is not something that you, I would even recommend that you do manifestation techniques for, be careful with what you wish for.

Yes, that's another very helpful saying, be careful with what you wish for, because you may, to use another expression, you may get more than you bargained for. And many, I've met people who were made miserable by their success and destroyed by their success. And I've met others who were made miserable by their lack of success.

So it's being, rising above all these things so that if that should happen to you, you realize that you are not that, you are not who other people think you are. Albert Einstein, without, probably without, I don't, as far as I know, he never read any spiritual books but he had a natural spiritual, deep spiritual connectedness. And he immediately, he saw as he became famous, extremely famous, even in his lifetime, he talked about the discrepancy, he used that word, the unbelievable discrepancy between who he is and who people think he is.

Now that is true absence of ego, that is true, it's not faint modesty, it's he was truly humble, which means his ego was not big. He probably had some, but it was not big. It did not claim that it achieved what he achieved.

He remained humble and that was wonderful to see. So he's talking about the absurd discrepancy between who one is and who, and the projections of other people. So he did not form a conceptual image of who he is, he remained simple.

And if you want continued success in life, if you achieve success, the danger comes that the ego, if you achieve success, it means in some area of your life, you are free of ego because the ego is a huge obstacle. The ego wants to be successful, but it can't really be successful. It's a pseudo success, it could be temporary success, and then it'll mess it all up.

So if you achieve success in some area, be very careful that then you identify with your success rather than identify with who you are on the level of the unconditioned consciousness, the presence. And so it can happen then that the ego comes back in and says, I did that. And then you begin to believe in that narrative that you are superior to most humans.

And without knowing it, you have the ego is there and will then represent the greatest obstacle to your continued success. And you become unhappy in your fame or your wealth or whatever it is. I'll tell you that now because it could happen to you that it's a huge, huge challenge to become extremely famous or wealthy or a great master at this or that, very challenging.

And everything that you achieve has a downside. Everything has a, it's important to not to get attached, don't get attached to the achievement. I talked before about don't get attached to the outcome while you are engaged in, that's very important.

That takes away your power. Be fully engaged in what you're doing, fully engaged. But it's already mentioned in the ancient scripture of the Bhagavad Gita in the wonderful, one of the greatest books of the world.

If you haven't read it, Bhagavad Gita. Nobody knows exactly when it was written, maybe 2000 years ago, maybe two and a half thousand years ago, some say even older. It's

written in Sanskrit and it's a spiritual teaching.

And one of the things it emphasizes is don't look to the fruit of the action, but be focused on the action itself, but let go of the fruit of the action. Now, what it calls the fruit of the action is a desired outcome. Now you might say, well, if I practice manifestation techniques, don't I focus on the desired outcome?

Well, you focus on the, you can, yes, you focus on the desired outcome for certain moments. But during those moments, you're not engaged in whatever it is you're doing. You do your practice for a limited period of time, as I mentioned, but you don't do it for a long period of time.

You focus on that and then you let go. After you've practiced, you see like the cat at the foot of the wall, the cat projects itself to the top of the wall and then the body follows. In the same way, when you do a manifestation techniques, you project yourself to the desired outcome.

That is, yes, that's the fruit of the action, but that's only for a few minutes. Then you let go, you don't carry that around with you. Then you give your complete attention to the doing, your complete attention to the step you're taking at this moment.

You've already stated to the universe where you want to go. Now, you don't need to look there while you're taking a step here. You look here because that enhances the quality of the step you're taking at whatever that step may be.

I'm using it symbolically. That enhances the quality and the power of the step you're taking at this moment. You need to be fully there instead of thinking of where you want to get to.

That has already been dealt with. You've put that out into the universe. And then how could you not succeed if you enjoy the present moment, the doing of it in the present moment?

That in itself is success. And perhaps, who knows, you may never get there. Something else may arise as you are engaged in this, a totally new possibility that you hadn't thought of, but that would not have arisen if you had not been fully engaged in the doing.

And if nothing happens, at least you had a good time. You enjoyed the activity. What else can you do?

The arriving is overestimated. What the moment of success does for you, any moment of success is basically the end already. And then what now?

This is why, in itself, it's an adding onto, as Jesus puts it, be only concerned with the

kingdom of heaven, which is within you. All else will be added onto you. Whatever you may achieve or get is an adding on.

It is not of absolute importance. You may not keep it. You may not be able to keep it, whether it's the success or the fame or the recognition or a possession or wealth, whatever it may be.

You may have to let go of it again, and that's fine. Or it may never even come to you. Does it matter that much?

No. What matters is what state of consciousness do you live in? What is your predominant state of consciousness?

That even if you produce nothing in the external world, if your predominant state of consciousness is presence, I'm not necessarily saying you are present continuously, but substantially, you're present for a large section of your life, you are present. And that is that the way in which you deal with situations, the way in which you relate to other people, your relationships, all that is affected by that state of consciousness. And all that is every human exchange, everything you put out there, everything you write on the, if you write stuff on the internet, as most people do, you're sending out all kinds of messages into the world.

All these things contain a little bit of the trace of your state of consciousness. And they will change the world, even if you don't see how. So anybody who lives in presence predominantly contributes to a change in the world in what I call the new earth.

So whether or not there is a tangible result in some kind of creation, ultimately is also secondary. So you don't need it for your sense of identity because your sense of identity, if it ever became your sense of identity of make me a successful person, you would be back in delusion. Me, the one who has achieved this or that, me, the great, famous, this or that, you would be back in delusion.

You would be back in a conceptual identity, which is ego in the head. You would lose connectedness with being. The challenge when you do have success and or whatever it is, is realize that ultimately, let's put it like this.

You have a form identity. The form identity is a vehicle. The form identity includes your mind, your thinking mind.

That's the vehicle for consciousness. And you have that, and that's fine. That's not who you are.

Ultimately, it's a short-lived formation. So it's only if you realize that, that ultimately to put it in a blunt and perhaps a term that you may not like is, but it's ultimately true, is the continued realization that you as a person are nothing, because that's only a short-

lived vehicle, the person, ultimately nothing. You as consciousness are everything, but that consciousness you share with every other human being and life form on the planet.

They may not know it. So don't get too hung up in external success. You can pursue it as a game without excessive attachment to the desired outcome, but as a game, but you can be totally dedicated to it.

Why not be totally focused, participate in the dance of creation, but without the attachment to any outcome, without that sense of deadly seriousness of, ooh, I need to get there. And then life is enjoyable no matter what you achieve or don't achieve. You no longer measure your worth in terms of achievement.

When it comes, it's a pleasant adding onto. So it's very important to, just reminding you again, be aware of your habitual thought processes and to what extent they create a false ego based on condemnation, continuous criticism, complaining, victim identity. Those are the most common obstacles.

And then in addition, be aware of negative states, negative moods that arise so that you can be aware of them rather than in the grip of them. Any negativity is an obstacle to consciousness, but not if you're aware of it, only if it catches you unaware. If you're aware of it, that's fine.

Affirmations or visualizations cannot bring about spiritual awakening. So they're not really designed for that. No matter how often you say, I am enlightened, when you become enlightened, unless you realize the deeper meaning of it.

And then I would phrase it differently. If you said, I am consciousness. Now, that is not a statement of something that you want to achieve.

It's not something in the future. You're simply stating a fact. Now, you may not, you may not, and you probably won't yet fully realize the deep meaning of that.

If you say, I am consciousness, but it is a pointer. I don't, I wouldn't call it a manifestation technique because the realization that you are consciousness has nothing to do with manifesting anything. The realization that you are in essence consciousness is the realization of who you are in the dimension of the unmanifested.

So you don't manifest that you are consciousness. The manifestation is more to do with going out. The realization of your consciousness is the return journey of the universe.

You remember, we talked earlier about the universe one has two directions and they seem to be contradictory. One is it wants to create out there, but it also wants to, there's a pull, always a magnetic pull back to the source. Everything that exists, exists in this tension between the outward and the desire to return home.

And on an unconscious level that manifests as sleep periodically and at death, everything needs to die very soon. It's a return home continuously. Then on a conscious level, the return journey is the realization of there's a spiritual desire in you to know, to go deeper into your being.

And that's, again, the source is calling, but it's not the same as sleep or death. It is, has some similarities with sleep or death and a way in which it's expressed in some spiritual additions is to say, die before you die, die before you die. You die to the conceptual self of who you think you are.

You die before you die. And then you realize who you are beyond that. And let's see, that is the conscious return home of the universe through you.

It realizes, and it does not mean that you now disappear from this dimension. You remain in this dimension and yet you are now, you're connected to the source. That's your return.

You embody the return. And then as you're connected to the source and you remain connected, the source, the intelligence that emanates from the source is using your mind to continue to create, but no longer in a dream-like state, now in an awake state. This is how the universe can create consciously, whereas before all the creations of the universe were a dream-like creations.

The consciousness lost itself voluntarily in every form, in every life form, it represents the dream of consciousness. And then consciousness awakens. Now that's a momentous event, but it doesn't immediately mean the end of the world.

The world continues, but in a different way. It now continues through a conscious creation, very different type of creation. And we have reached this threshold now where this just is beginning to become possible.

Now the threshold is only reached because we're in a critical situation. The shifts can only happen in critical situations. When a critical situation where the old consciousness or the unconsciousness, the collective unconsciousness is threatening to destroy the whole species through its craziness.

It's crazy. It was fine up to a point, that was the evolution. It's only crazy now because it has come to the end of its lifespan, where it's no longer functioning in the same way that the caterpillar doesn't function anymore as a caterpillar when it's destined to become the butterfly, to go through the metamorphosis to butterfly.

The caterpillar becomes very dysfunctional. I can't, oh, I can't crawl anymore. What's happening to me?

Everything is breaking apart. So we have reached the critical threshold now. It is even

possible that before the new consciousness arises fully, we may even have to go through a regressive period, but whatever has been realized up to this point remains in a few humans.

If we have to go through regression, it remains in the human collective consciousness. Nothing, no gain in consciousness is ever lost. Ultimately, it remains if we have to go because evolution doesn't happen in a straight upward line.

Evolution happens in cycles and it always, the evolution happens only after a period of regression. So this could happen. There's no, I don't know whether it will or whether we go from here immediately to, because things are also speeding up that hasn't happened before.

Evolution before was a very, very slow process. Things are speeding up. Whether or not we have to go through a regressive period, which on a smaller scale was after Greek and Roman civilization, which was relatively highly developed with philosophy and architecture and art and literature and so on.

And then came 800 years or so of the so-called dark ages, which were not totally dark because there were individuals here and there who were enlightened, but as a whole, it was an age of regression. And then came the Renaissance. And so we have cycles.

And it's possible that we may be at the beginning of a regressive cycle or not. It doesn't matter ultimately. What matters is you.

What matters is your state of consciousness that ultimately becomes the world. So as you can see, there's a lot here. There's more to conscious manifestation.

Manifestation is a small aspect of the huge thing that's happening, but it can be a very, very interesting and necessary part of the arising of the new consciousness. It arises in many ways. It will create through humans.

It will find many avenues, ways of expressing itself through humans. It's a huge, a huge adventure, the evolution to be part of this. Don't let yourself get distracted excessively by politics.

That's, there's no solution in politics. Politics is an externalization of the collective consciousness. So as a 19th century French philosopher once said, every country has the government it deserves.

A challenging statement, but ultimately true. All that it means is it's an expression of the collective consciousness. If a country has one corrupt government after another, then that's an expression of the unconsciousness in the collective still.

And that's fine. It's a learning process. So the government has, is a reflection of the sum

total of the collective.

And if you want to change the government, then the most effective way is to work on the level of consciousness, primarily your own. And then that spreads. And then you become a vehicle for the spreading of more consciousness.

And then the, on the external, then things change in the structures also of the social, political, economic structures, which are still mostly to a large extent externalizations of the old egoic consciousness, economic structures, political structures, these are, have been created to a large extent. There've been some, there's some consciousness there too, but still a lot of unconsciousness. There's some consciousness in the constitution of the United States, for example, that yes, there is some consciousness there.

There's a progress to what was there before. But on the whole, there's a lot of unconsciousness in the structures still, so that it would be hard for a really conscious person to become president or prime minister or whatever, because then you will be dragged down by the structures. But that's another story.

So there's a lot more to say, and we will go on with our exploration of manifestation next time. And it'll be the present moment again. Let's take a moment just to be, to return to, if we haven't been there all the time, the present moment, awareness of your own presence.

It's not your own, I just call it your own. It's the presence, a moment of no thought, but awareness. We are not falling below thought.

We are rising above thought, alert presence. You are that, you are that, or even better, I am that. There's only ultimately one.

There's only one consciousness. There's only one being. Is it really possible somehow to be present and work fast and nevertheless be conscious at the same time?

Interesting. Yes, it seems at first that when you are in presence, it almost seems to people that they are forced to do things slowly. And sometimes I'm described as slow by some people close to me.

And it's true. It's true. But sometimes I can be fast too.

There are occasions, there are occasions when I'm quite, when it is demanded, I can be fast. It's presence does not have to be slow. Remember the famous Zen saying, hurry slowly, hurry slowly, translated into Spanish.

Date prisa lentamente. I think that's a good translation. So what does that mean?

How can you go fast and yet be present at the same time? It has a lot to do with the focus of your attention. So you're working here.

If a large part of your attention is where you want to get to, the result you want to achieve, then you're working here. If you said, I can't really put it in numbers or percentages, but I'll do it anyway. So if 80% of your attention is where you need to be, I need to get this finished.

And in the meantime, this creates a tension in you. There's a mental projection where you need to go. And in the meantime, you are doing this in order to get there.

If you can be more present and have 80% of your attention, reverse it, have 80% of your attention in the doing itself and 20% on where you want to get to, because you have to get somewhere, then you can work fast. And working fast with presence implies enjoyment of the activity. And not being present usually implies lack of enjoyment of the activity and the arising of stress or to be working with distaste or some kind of resistance.

And that's not good for anybody. It's not good for you, for your physical body, the people around you. So you can practice with practical, just practice with practical things or even pretend that you're in a hurry.

If you want to have just a trial practice, just pretend that you're in a hurry and you need to get these things, or maybe you don't even need to pretend because it happens often enough in real life that you're in a hurry, you need to get ready in order to leave the house or go out. And is it possible to do what you have to do within that space of a few minutes or whatever time you need to get ready and do it actually being fully conscious of every movement and enjoy the energy behind it. But it's really getting in touch with your conscious attention.

Enjoy the energy that's behind the doing rather than mentally projecting to the future, do it and that's hurry slowly is the meaning is what that means. Running the same, if you have to run to catch a plane or a train or a bus or whatever, you can run and be totally centered and yet run fast. So it's a different kind of running.

It's a smooth, more smooth, less stressful running. You will actually enjoy every step of it because you're not excessively focused on the next moment. And of course, realizing as the Zen master says, Zen is doing one thing at a time.

That's another way of pointing to this way of acting and working. Zen is doing one thing at a time, which means giving your fullest attention to whatever you're doing at this moment. Then you know peripherally, of course, why you're doing it, where you want to go to.

But in the meantime, you do it. And then you're running. And it's not a stressful running anymore.

You're actually, and if you miss the plane, what does it matter? It's just you're standing

somewhere else and you're sitting somewhere else and not on the plane. Does it, and you're breathing somewhere.

I need to be on that plane. Maybe not. So that's a, it's a practice of hurrying slowly.

There's also a tendency in our civilization to create more deadlines than are actually necessary for good functioning of things. I find there are often people create for themselves organizations and so on, create unnecessarily tight deadlines that often do not allow things to mature. And so that's, this has to be done by tomorrow night.

Why? And then often they don't even publish us do that. Sometimes they bring out books.

Some books have a slow time to, they gradually acquire their readers by word of mouth and so on. And some publishers, many publishers say, if not enough books are sold in the first six months, it's never printed again. There's not even given a chance.

There are some TV series that may actually be quite good and they have one run and say, not quite enough viewers, but it was so good. It was just allow things to mature a little bit. Why the constant deadlines?

But you may be trapped in an organization that does that, which more likely than not, because of this world functions. So it's ultimately, you may have to create your own organization or if the organization is flexible enough, you may be able to create a different environment. I'm famous for not meeting deadlines.

And the world hasn't collapsed for some reason. But if I were an employee, I would have lost my job many times or probably would have walked out unless I could have introduced a different way of doing things. If there's room for that, that's good.

So your concerns then are about health, you said, and finances.

[Speaker 10] (8:28:32 - 8:28:44)

Finances, yes. And facing that reality and finding peace and staying with peace through the struggle of both.

[Speaker 1] (8:28:44 - 8:36:25)

Yes. Well, the solution is simple. Your main concern needs to be peace.

Then there will be a great improvement in health and finances rather than trying to find peace by improving your health and finances. So your primary aim is peace. Now, the strange thing about peace is you can't find it in the future.

You can improve your health. You need perhaps some future. You need a course of

action, your diet or whatever.

Finances, of course, you need to take steps to improve your finances. But peace, you can't find peace in the future. So the portal into peace is through the present moment.

So once you realize that peace is primary, then peace becomes your priority. And peace is found by embracing the is-ness of this moment. Peace is also synonymous with what I sometimes call space, inner space, or stillness.

It's synonymous, same thing. So when you become one with the present moment by not resisting it, the is-ness, I call it the is-ness of whatever is here now, the form that this moment takes. The moment itself is eternal.

It's the now. It's formless. Form comes into the now, or you could say it takes on form by accepting the now, the is-ness of now, peace arises.

The mind can't really do that because the mind argues with the is-ness of now. That's normal. But if you look at it closely, you see that arguing with the is-ness of now is a form of insanity.

Why? Because what is already is as it is now. And it's the simplicity of now.

I'm not talking about a judgment about now. I'm talking about the actuality of now. Now, the difference is the judgment about now says, I'm poor, I've become useless, nobody wants me anymore, for example.

The actuality of now is I'm sitting here on a chair, breathing with \$1.50 in my pocket, and there's the sky, and there's the tree, and I can feel the breeze, and I can feel the presence that I am now. This is what is. And the mind says, yes, but you need to find somewhere to stay tonight, okay?

Then you find yourself getting up and doing something, taking some action and going one step after another. And sometimes you find yourself just being taken somewhere if you're present, or a thought comes into your head, says, go there, do that. Make a phone call there.

Or suddenly somebody comes into your life and says, oh, you need that? I have it, whatever. But that's not why you do it.

It's not a means to an end, it's an end in itself. The now, the isness of now, you can't argue with, unless you want to suffer. And the isness of now is not I'm ill, I'm unemployed, I am ruined.

Those are all conceptualizations. The actuality of now is whatever you feel at this moment in the body, if it's, the mind would call it an illness, but what it really is, is there's pain at this moment, there's a disability at this moment, there's discomfort at this

moment that I feel. That's what I feel, that's here now.

Can you accept that? Yes, it is. Or there is some other limitation here.

It's cold, but I can't remove myself from here. For some reason, I'm at a bus stop. It's cold and wet, and here I'm standing.

This is what is. Wet, cold, standing, there's no suffering until the mind calls it something and associates with it as yourself. Self-identification with some thought, it's happening to me.

Here I have to stand and wait in the rain and all these people who are probably crooks, they're driving past in their big cars, or whatever the thought brings, and there's the suffering. There's the unhappy me arising, the fictitious edifice in the mind. So if you keep it simple, it's what is the actuality of now?

And you can't live with that? Yes, you can live with the actuality of now. What you can't live with is the judgment of it.

And so that's the practice. And then that brings you to a very simple place in life where all you ever have to deal with is with the actuality of now. If you don't bring the judgments to it, not a problem, and no suffering.

And you're more empowered. Suddenly you become, through not bringing the judgment to it, something deeper arises in you that's power. And then you can be in the situation and suddenly things work for you.

But even if they didn't, it wouldn't matter. So it's not a means to an end. It is already an end in itself.

And then the rest is bonuses. Jesus taught it when he said, all the things that you thought you needed will be added unto you. That means bonus.

Be only concerned with the one thing that matters. That's what he said. Now, they don't understand him in most churches.

Maybe in some they do, but that's what he said. And it's the simplest truth. Just be concerned with that.

And then life becomes reduced to something very simple. And you become very powerful, but not as personal power, as transcendent power coming through you. And that's the beauty of it.

That's the practice. And so use whatever situation arises and then you find peace directly, not through this or through that. Peace directly now, and you're at peace.

Then everything flows more easily because that's your predominant state of consciousness.

[Speaker 2] (8:36:37 - 8:50:00)

I'll answer a question from one of the live stream participants. My ego is very fearful when it comes to money. It is very easy to trigger my pain body as a result of the fears that come from not having enough money to survive.

The terror around this is horrible. And most of the work I do in practicing presence seems to stem from fear of money running out. Life is not great in this area at the moment.

Anyway, and the fears are easy to believe and are very convincing. The fear itself is okay. It's the thoughts that come along with it.

And your fear is deeper than just the so-called money. My guess is that even when you have the money, you'll still be afraid that you might lose it. So money itself is not the issue.

I've met many people who are on low income and they don't have that fear. They may have that sense of, you know, I would like to have more. I would like to be able to buy this.

But it's those thoughts, the fear of losing, or that the thought that somehow money will complete you, a certain amount will complete you, and you'll be okay, which is an illusion. That's false thinking. So I would suggest that you look at within yourself what exactly are you really afraid of?

I'll give an example. I don't think I was afraid of so much of money, but money was tied to work. And for those of you who don't know my background, I had to work from the age of 12.

Our family had a grocery store. And by all sort of standards now, that would be child labor. But coming from an Asian family, it was perfectly normal to my parents to have the whole family contribute.

And of course, I was born in Canada, and then I see my friends not having to work. I'm like, why do I have to work? And if I didn't work, I was beaten up.

Or I was threatened that I would be killed, and I believed it. So in the process, even though I broke away from that in my teens, I think when I was 16 maybe, maybe 15, where I finally sort of had enough inside myself, because that fear of dying was so great. Fear of being killed or being beaten was so great that I broke away from that, where I finally said to my father one day, because my life consisted of going to school, coming home after school, I get to have a little snack, and then I had to be in at work.

Then I would have a dinner break around six, and then after dinner, I'd have to go back into work. And at 10 o'clock, when the store closed, but we got to leave at nine, and then I had to do my homework. So that was my life for many years.

So I had enough, and then one day, I came home from school, made myself something to eat, and at four o'clock, I wasn't in that store. So he came in and threatened me, of course, to kill me, but I still, and he said, if you're not in the store in five minutes, I'm coming back here, and you know, the first one is I'm gonna beat you, and then again, I wasn't in the store, and then I'm gonna kill you. And when he said, I'm gonna kill you, something inside me just took over and looked at him straight in the eye and said, go ahead.

And I meant it. Every bone in my body would rather die than have to live the way that I lived. Okay, but anyways, let's go a little bit fast forward into the future and as I'm an adult.

So anytime, even though I broke free of that as a teenager, it actually came back to me as an adult. So anytime that I had to discuss anything about business or money in the business, I reacted. So that was my reaction of, I don't know how I'd react.

Sometimes it would be like getting angry or, you know, just getting like all uptight. So I was aware that the money isn't really the issue. The work isn't really the issue.

It was the past experience. So my pain body that was the issue and what I reacted from and had to constantly remind myself while working or conducting any business or about money that this is not true for this moment now. Everything of my reaction and how I felt about it and my fear around it and my anger around it was to do with the past, the pain body.

So the fear here is something else and this is what you need to discover for yourself. Maybe something happened to you when you were younger or maybe it's just that your parents feared it and then passed it on to you for I believe the sins of the father get passed from generation to generation. So it's not just the father.

That's a biblical sort of text. Your parents, the family gets passed down and passed down. So look to see what it is that you are really afraid of and it could be true that, I mean, maybe it is.

Money itself is tight. That's true. I have been almost at the poverty line at one point but interesting enough, my pain body wasn't triggered then and I was actually okay with it.

Yes, I wanted more. I remember writing in my journal how you wanna have goals. Well, my goal was \$40,000 and one year later, I met that goal.

But you know, in a way, when I met that goal, it seemed like, well, I can get more things

but I was still short on money. So no matter how much money you have, if you have this fear of something that is in you that is from the past, no amount of money is gonna make you free of this fear. You have to face the fear directly and in each moment as it comes up to work with it and sometimes it just takes some time and I'm not saying it's an easy exercise to do is to work with your fears.

It could be very challenging but you have some awareness here. I read that in here that you have some awareness. I see it.

So you can do it. You can work through this and be free of your fear and really only you can do it. We can get suggestions and you have to go through that fear, look at that fear, feel that fear, feel the pain just as I had to feel the pain of each time when I had to sit in a business meeting or talk about money and I'm like, wow, I know.

I knew on one level and that was through awareness that this was something old that I was experiencing but that in itself doesn't make it completely go away. What needs to go away now is that pain body. It's the old accumulation wounds that's lodged in the body and not only that but your thought form around it.

So your story, the attachment to the story. So even though there's awareness there and the awareness is growing in the end and you are aware of it, just as I was aware of it didn't necessarily mean that it completely made this pain body go away. It was over time that it starts to fade and go away.

So look at that and as you experience it each time when you are present and you are practicing presence and you're feeling the fear come up, ask yourself, what is this fear really about? Maybe you already know but maybe you don't. So you can ask yourself, what is this really about?

Then you can ask yourself, even if I have a lot of money, would I still feel afraid? The mind might say no because the mind is trying to convince you already that you just need more in order to get your fear, eliminate your fear but it won't be the case. So it's a process but I know you can work through it.

Just as each and every one of us when we have our fears in our pain body, we can work through it. It may be hard sometimes, yeah. But we can do it, we're doing it.

It's gonna come up. Life will bring this to you so you can transcend it. So you can be that shining light and be the vessel so the light shines through instead of the vessel with all these, the pain body and all these thoughts, the attachment to the thoughts and identification with thoughts and emotions where the light then is covered by this pain body.

So we're doing it. All I can say is really for each and one of us who is working through the pain body, it's good work. You're freeing yourself and not only that but as you begin to

work through it and free yourself, you will gain the most profound insights not only about yourself but about human beings.

Just about nature in itself and how the human form works and it's wonderful. And we gain compassion through that because we've actually worked through our own pain body.

[Speaker 3] (8:50:02 - 8:51:00)

Welcome everyone. My name's Tammy Simon. I'm the founder of Sounds True and it is my great joy and privilege to welcome you to this question and answer session as part of the Conscious Manifestation online course with Eckhart Tolle.

Eckhart tonight is with us live from Vancouver and I'm here in the Sounds True studio with our team, all of us having braved about two feet of snow to come join you for this live broadcast. We also have two callers who are already queued up who have questions for Eckhart and we've received many, many written questions and we've chosen a handful that we'll also be covering in tonight's session. And now please join me in welcoming Eckhart Tolle.

Hi, Eckhart.

[Speaker 1] (8:51:00 - 8:51:13)

Hi, Tammy. Hi, everybody. Good evening.

Here we are. I'm glad, Tammy, you made it. Yeah, there's no storm this morning, apparently.

[Speaker 3] (8:51:14 - 8:51:16)

Indeed. Wouldn't miss it.

[Speaker 1] (8:51:17 - 8:55:18)

Right, yeah. So, and here in Vancouver, it's been quite a nice day, mostly sunny, a little bit of wet snow this morning and that's all. So Thanksgiving is coming up in the States day after tomorrow, a wonderful opportunity for everybody to enjoy the company of their loved ones and or practice presence while they are sitting, having dinner with family members.

Maybe we'll be talking about that later on. But I suggest that we start with a short meditation. Wonderful.

Meditation has just started. Meditation doesn't mean that you do anything. You stop doing, so we're not doing a meditation.

I often say that. Meditation is becoming aware of being, so you'll stop doing. Later on, you can become aware, be aware of being, even while you're doing, but for right here and now, we refrain from doing, which also means thinking, but thinking is a kind of doing.

And we are just aware, present. We are not only aware of being, we are aware of what is there on our sense perceptions or emotions. We are also aware that we are aware.

So we are aware of awareness, consciousness. We are aware of ourselves as awareness and that awareness, we could also call it stillness. And let's see if now that we begin to talk, rather I'm beginning to talk and you listen to the words.

In a way, I'm also listening to the words that I speak, but at the same time, have some of that stillness in the background. So we continue to be aware of ourselves as awareness, as consciousness. And so perhaps we can start with the first question.

[Speaker 3] (8:55:20 - 8:55:44)

Here we go, Eckhart. Looking into the future, should we be manifesting our lives in a way that coincides with being present and finding joy in the most obvious thing we can think of? Or should we have certain life goals in mind, which we aspire to while we're being present?

[Speaker 1] (8:55:48 - 9:08:47)

Right. There isn't one answer that applies to everybody and at every time. Before I talk about goals or pursuing goals or achieving goals, it's important to remember that the success of your life, true success is not dependent on attaining goals.

It's a secondary thing. True success is being present with whatever you do, which is being present in the moment. And there's not a contradiction with being present, however, and pursuing goals.

I've spoken to many people who have achieved enormous success in the eyes of the world. And they realized that even that did not bring them ultimate satisfaction. And in some cases, even unhappiness.

And then at some point, those people that I spoke to realized there's a deeper meaning to life than achieving goals. Although goals may be an important part of your life journey but the foundation for your life journey is always consciousness in the present moment and of the present moment. Some people are drawn to a particular activity and they enjoy that activity so much that it gradually blossoms and unfolds and becomes something very big.

And then in the eyes of the world, they have achieved great success. And those people,

some of whom I have met, never had a particular life plan. They were so immersed in this deep enjoyment of whatever activity they were pursuing that it seemed not very important what they wanted to achieve through it.

For example, some musicians, the Beatles just continued to make their music and it gradually, it grew and grew and became more and more inspired. And then it became something huge. I also asked Oprah whether she ever had a plan for manifesting.

Did she, when she was young, did she have a master plan for manifesting or whatever she achieved later? And if I remember correctly, she said she did not have a plan. It was just a gradual unfolding of what she was doing.

And she was so immersed in the doing and enjoying it that it wasn't necessary for her to have a great plan. The unfolding happened organically and naturally. So with some people, that is the case.

And then with others, they have a vision that they want to manifest. So I talked to some years ago, I remember Jim Carrey was telling me, the actor, before he became famous, he wrote himself a check for, I think it was \$10 million to himself. He was, I don't know whether he's already acting or hadn't started acting yet.

I think he had just started. And he put this check for \$10 million to himself in his wallet and it was there for several years until one day, and he often took it out and looked at it. Until one day he was offered a film role and he was paid \$10 million.

He actually got the check. So this is an interesting example of somebody who consciously manifested something and then it came to happen. But the other factor we mustn't overlook is that he also deeply enjoyed what he was doing.

He was so good at what he was doing that there was enormous energy that continuously was channeled into his acting. So the vital factor, whether or not you have a goal that you pursue or whether you're simply in deep enjoyment of whatever it is that you're doing, the vital factor is that you enjoy whatever it is that you are doing in the present moment. And that is very empowering.

So whether you are one of those people who have already found something that they deeply enjoy and then they just continue pursuing that or whether somebody who has a vision of what they want to achieve, only you can tell where you belong, whether it's one or the other. Another factor that's important to remember is there may be different time periods in your life. There is a time for becoming extremely active, for manifesting, for creating, for making something happen.

And there may be another time period in your life when you feel what is needed is just to be completely aligned with the present moment without any particular goal for the future, just be completely present in whatever it is that you do in the present moment,

where you are more engaged in being, you're being rather than doing. The important thing is, so obviously as you get old, it's more likely that the time periods of being will grow. When you reach the age of 80 or 90, it's more likely that you will be more drawn to being than doing.

But even for a younger person, there may be time periods when being becomes much more important than doing. And you need to recognize what in your life, what period you are at at any given time. If you're a young person, it's much more likely that you will be drawn to doing, but not always.

There are exceptions to this also. When I was in my early 30s, I spent a considerable period of time just immersed in being rather than doing. So there's no general rule.

The important thing is that the present moment should not be regarded as a means to an end if you have goals that you pursue. The present moment is of primary importance. The attention that you give to the present moment is of primary importance.

Whether your inner alignment with whatever is in the present moment is of primary importance. Where you want to get to is always of secondary importance. If your goal becomes of primary importance, then the present moment, the activity that you're engaged in in the present moment assumes secondary importance.

And that is not a recipe for true success. Even though you might achieve your goals, but you're more likely to achieve them when you are not making the present moment into a means to an end. So you give your fullest attention to the present moment.

You know where you want to... Sometimes compared to walking somewhere towards a particular place, you know where it is, how long it might take to get there. So you have a sense of direction and you have a goal, but you're not so focused on arriving at the goal that you disregard the steps you're taking or the step you're taking at this moment.

Then the step you're taking at this moment becomes of inferior quality because your attention is in the future. So the power that lies behind manifesting is the power of the present moment, is the power of now. That is the power that lies behind manifesting.

Then you can bring a vision of what you want to achieve into this power of presence. And the vision of what you want to achieve merges with the power of presence. And then it is, as I've mentioned before, then it feels as if that goal were already a reality.

And arriving at this goal is no longer regarded as absolutely the ultimate fulfillment. The ultimate fulfillment is the present moment. So that's, I've spoken about that already.

So it's being present and having a goal are absolutely compatible as long as you remember that the present moment is of primary importance and it is the point of power is always in the present moment. Whether or not you have goals that you pursue

depends, as I said, on your life circumstances at any given time and perhaps other factors. Enjoy what you're doing.

That's really important. If you cannot enjoy what you're doing, then do something else or discover inside yourself what the obstacles are in your conditioned mind to the enjoyment of the present moment.

[Speaker 3] (9:08:53 - 9:09:33)

We have one more written question here, Eckhart, that we're gonna go to next. This person writes in, I started manifesting something very important to me, but instead of being happy and enjoying it, I'm experiencing fear, a lot of fear. Questions arise such as, can I do this?

Am I worthy of success? I'm working to shift my inner beliefs and I know that fear is the ego's game. However, this knowledge doesn't help me much.

How do you suggest I work with my fear? Right.

[Speaker 1] (9:09:35 - 9:22:44)

Yes, good question. The ego itself is almost never at ease with the present moment and in the present moment. So whenever you achieve something, there's a mental pattern inside of you that is a vital part of the ego.

And that mental pattern is an inability to truly be aligned with the present moment and therefore an inability to truly enjoy the present moment. So whenever you achieve something, it's a very common thing that many people experience, they achieve something, then there's something inside them that prevents them from actually enjoying their achievement. They're not happy with it.

Something doesn't feel quite right. Even when they get what they wanted to get, there's a mental pattern that they carry inside that says, oh, there's something not right. Now, in what way that manifests varies from person to person.

It could be that something in your sense, I don't really deserve this or I'm not, why isn't it making me happy? Or there's a fear that, yes, I have achieved that, but I may lose it. What if I lose it?

Or there's a fear that, yes, I have achieved that, but now I see that that isn't enough. I need something else in addition to that. But there's always, in whatever way it manifests, there's always in the egoic mind, there's always something that prevents you from enjoying and fully honoring the present moment.

And that's all part of the egoic sense of self. So it's important to recognize that this mind pattern is a conditioned pattern. And no matter what you achieve and where you go, it

will always resurface very quickly.

And that's why many people are always compulsively driven towards the next thing that they need to get to, rather than being able to enjoy something that they have achieved. And then perhaps go on from there in a state of enjoyment and see where that leads. But there are people who are compulsively driven through continuous dissatisfaction with the present moment.

They're compulsively driven towards so-called achievement in order to escape the state of dissatisfaction with the present moment. And so there are many people who live like that. Some are successful or successful in the eyes of the world.

They are successful for a while, but they're not happy in their success. And while they are not happy in their success, in the meantime, they make others around them also unhappy and stressful. So a lot of our civilization still operates in that way, driven by people who are basically dissatisfied and driven, attempting to eliminate their state of dissatisfaction by overdoing, overthinking, sometimes activity that becomes almost purposeless.

So you need to discover these patterns within yourself, the patterns that prevent you from fully being in the present moment, from aligning yourself with the present moment. And you start doing that here and now in the present moment and see, are you able to take your attention into the present moment rather than have your attention continuously absorbed by compulsive thinking? The fear arises through compulsive thinking.

And because the thinker says, which is the egoic self, the thinker says, well, I don't deserve this or do I deserve this? Or the thinker says, oh, that wasn't enough. Why isn't it making me happy?

Why am I still anxious? Why am I still concerned? Why do I have this fear of losing it?

And you will see that those states are generated by unconscious thinking. And so you need to be able to step out of compulsive and unconscious thinking and become more and more familiar with the state of awareness or presence so that these conditioned patterns in the egoic mind no longer operate. So the, how to go beyond the fear is you need to develop the ability to step out of compulsive and unconscious thinking.

And that, because that is where fear gets generated in unconscious thought processes. It is possible even when you step out of thinking for a little while, there may still be emotional remnants inside you that are fearful. They are the remnants of many years of unconscious thinking.

So there may be remnants of emotional anxiety, even when you're not thinking about anything anymore, when you're able to have some inner spaciousness in between

thoughts that may be there for a while, but it's no longer being fueled by thinking and it will gradually dissolve. So the key then to becoming free of those unconscious mind patterns is to step out of, to practice stepping out of compulsive thought activity. And now, how do you do that?

Now, we've already, I believe, addressed it quite a few times, but just to briefly summarize, you need to realize that a lot of the thinking that your mind is doing serves no particular purpose except to make you unhappy, for example, fearful, or for example, by telling you that you haven't got enough yet, you need something else, something more, that's not it. You realize a lot of the thinking you do, the overthinking that you do, not only fulfills no purpose, except it makes you stressed and anxious and unhappy, and you live in a continuous state of unfulfillment. Once you realize that, that it has no particular purpose, well, it has one purpose, and that is to keep the ego going.

But other than that, it fulfills no useful purpose. It's useful to the ego, but it's useless and destructive to you. So the ego wants to continue in that there is a momentum behind those mind patterns, and you need to recognize that also, that there is a momentum behind these mind patterns.

When you recognize there is a, behind this, it is a compulsion, it is one of the greatest addictions, is not drugs, one of the greatest addictions, or the greatest addiction, is the addiction to compulsive thinking. Why are you addicted to compulsive thinking? Because you're identified with thought.

You're identified with the movement, you derive your sense of self from the movement of thought. So here, the key to liberation lies in realizing that it fulfills no purpose, it's actually destructive, and then realizing that you have a choice and your choice is as much as possible to step out of thinking, so that in addition to thinking, you have moments of spaciousness in your psyche, in your mind, there are moments of spaciousness. It's not continuously cluttered anymore, your mind.

So you have a choice. How do you step out of compulsive thinking? You have a choice, you realize you have a choice, and then you, okay, I will take my attention somewhere else.

And you take your attention, very powerful ways to take your attention to your breathing, feel your breath going into the body, reaching the abdomen, feel the energy that's there, then breathe out, and again, breathe in, follow the breath with your attention, feel it going into the body, as into the abdomen, that's how it feels, although the air doesn't actually go there, but your attention goes there as you breathe in. And from there, you can feel energy spreading out into the rest of your body, and then you begin to become aware of the inner body, the inner energy of the body, which is an anchor for presence. And then you stepped out of compulsive thinking, you're doing little or no thinking, you've become present.

Every cell of the body has become present. And then all these fearful thoughts, anxious thoughts that come, that spoil your enjoyment of life, that spoil every achievement in your life, that always say, this is not enough, or no, that wasn't it. All these things then disappear, but the key is becoming free of compulsive thinking.

That's where these things arise. Because no matter what you achieve, you could be a master at manifestation, if you never enjoy when you get to where you get, and you always have a sense of, oh, I might lose this again, and the fear travels with you wherever you go, the fear is there with you, the anxiety is there with you, the feeling of I'm not enough yet is there with you. What point does achievement have?

If there's always a sense of that's not it, or I might lose it. So this, why live like that? So become free of that by realizing that the key to liberation is becoming free of the conditioned mind of conditioned thought processes.

And then you can manifest in a non-anxious and non-stressful way, and you can actually enjoy the arriving, the achievement, but you can only enjoy the achievement fully because you enjoyed every step on the way towards that achievement. And then there's not a huge difference actually anymore between the steps, all the steps, that each step that you enjoy as part of your journey, and finally arriving, and you achieve what you wanted to achieve, the achievement becomes the icing on the cake, so to speak. It's no longer the ultimate thing.

And then you live in a different way. Then all you're doing is no longer stressful. And you enjoy as much the step that you're taking at this moment as arriving at this big goal, whatever it is in your life.

And so that's the art of living.

[Speaker 3] (9:22:48 - 9:22:58)

Thank you, Eckhart. We now have a live caller that is ready to join us, Yumi from Vancouver. Yumi, welcome.

[Speaker 1] (9:23:01 - 9:23:02)

Nice to meet you.

[Speaker 3] (9:23:03 - 9:23:06)

Nice to meet you. Go ahead and ask Eckhart your question.

[Speaker 1] (9:23:06 - 9:23:26)

I can't see Yumi yet or hear her. Oh, there she is. Hello, but I can't hear you yet.

I can see your mouse is moving, but I can't. Let's wait. Can you see me?

No, I can see you and I can hear you.

[Speaker 7] (9:23:26 - 9:23:27)

Oh, great.

[Speaker 1] (9:23:28 - 9:23:29)

Oh, you're in Vancouver.

[Speaker 7] (9:23:30 - 9:23:31)

Yes, I am.

[Speaker 1] (9:23:31 - 9:23:33)

Oh, wonderful, wonderful.

[Speaker 7] (9:23:34 - 9:25:14)

Thank you for your time today. Hi, I have a stage four cancer with a very short life expectancy. I have been in treatment for last 20 years.

So many treatments, so many surgeries, and unfortunately the cancer is winning still and growing. I'm making the decision of whether I wanted to continue more treatments, could cause more side effects, or could even destroy me during that treatment in order to prolong my life, who knows how long. Or they say just no to any treatments at this point and let nature take its course.

I have been practicing your teaching. I'm still a beginner, newbie, but I would like to make a decision by using my conceptual mind, but also being inspired by awareness. So my question is, how can I approach to that?

And once I make a decision, how would I know the decision was inspired by awareness? I would like to know your thoughts on that. Thank you.

[Speaker 1] (9:25:17 - 9:25:46)

Well, it's, I can see that you are quite present. Have you allowed your condition to be changed? To force you into a state of presence?

Are you present a lot of the time on a normal day?

[Speaker 7] (9:25:46 - 9:26:38)

I do meditation in the morning and at night. I try to be in the nature with my dog every

day, spend my own time more than ever. I also take a different mindful meditation class on the top of this.

But so many thoughts are coming in and goes, of course, to make a decision. But I think physically, I'm so exhausted and tired of all the side effects I get to the treatments I've had so many years. And this point, I'm not sure if it's my ego wants to give up, or I wanted to give up, or I just don't want it to get on much harder suffering.

[Speaker 1] (9:26:43 - 9:30:15)

Well, you can have to look within yourself and see whether the, when the thought comes to you that you want to give up, does that arise out of fear or anxiety, or is it if there's a peace behind the thought, there's a peaceful energy out of which the thought arises that this is what you want. For example, a thought might be, you don't want to continue with further treatment if that is your choice after many years. And I'm not saying that you should do this or that, but when the thought comes, be aware of what the energy is behind the thought.

If the energy is fear or anxiety or whatever it may be, then it is generated by the egoic sense of self. But if there's a deep peace behind the thought, then you know it comes from a deeper place and then you can trust in that thought, then it is a true thought that is right for you. So you have to be, see whether the, what the state of consciousness is out of which the thought arises.

For example, when the thought comes that I now want to allow this to take its course and just use the rest of the time to an intense presence practice, most intense presence practice. So that, for example, that would imply that a lot of the time during the day, you would be continuously aware, not just during meditation periods, but continuously in a state of presence, presence with your whole body, every cell of the body, feel the aliveness in every cell of the body, no matter where you are or what you're doing, your primary purpose becomes presence, presence, presence. And then it becomes secondary.

Then you'll know whether or not to pursue further treatment or not. You will know for sure, the more present you are, the easier it is to know for sure what it is you want to do, what it is you need to do. So it's good that you meditate, but in addition to meditation, every minute of the day, don't waste any time.

Allow this condition to force you into absolute presence practice. I can see you're already quite present and this can deepen and will deepen. And what happens then is by this presence practice, you eliminate the egoic sense of self completely.

It dissolves, the ego dissolves. And all that's left then, there is a luminous sense of presence. And this is something that I call